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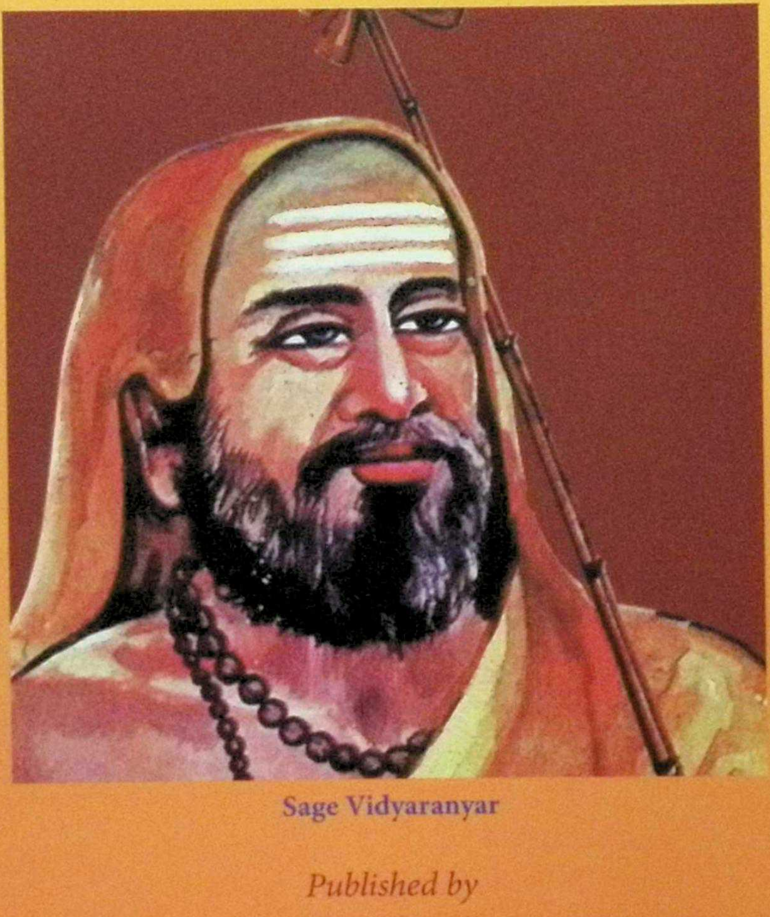
UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

VOLUME - XII

SANSKRIT INSCRIPTIONS

PERIOD 1150 A.D. TO 1200 A.D.



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VOLUME – XII

SANSKRIT INSCRIPTIONS
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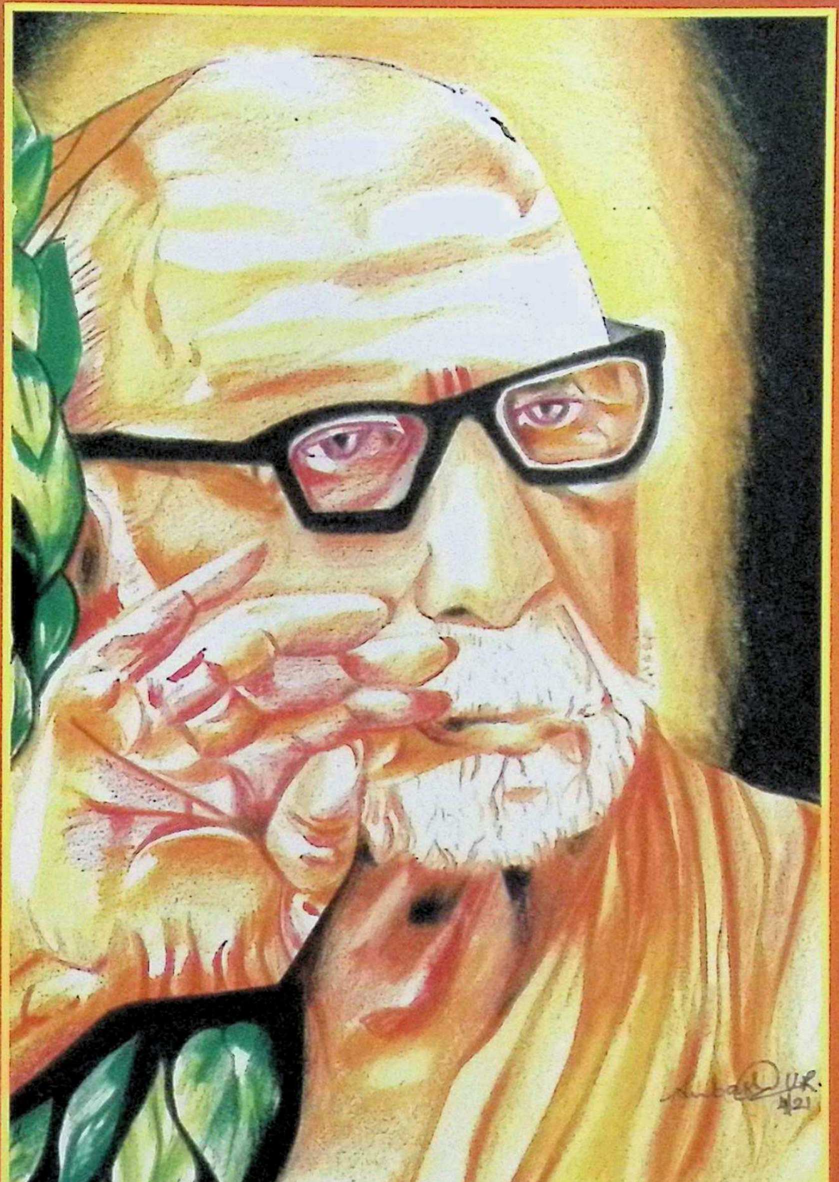

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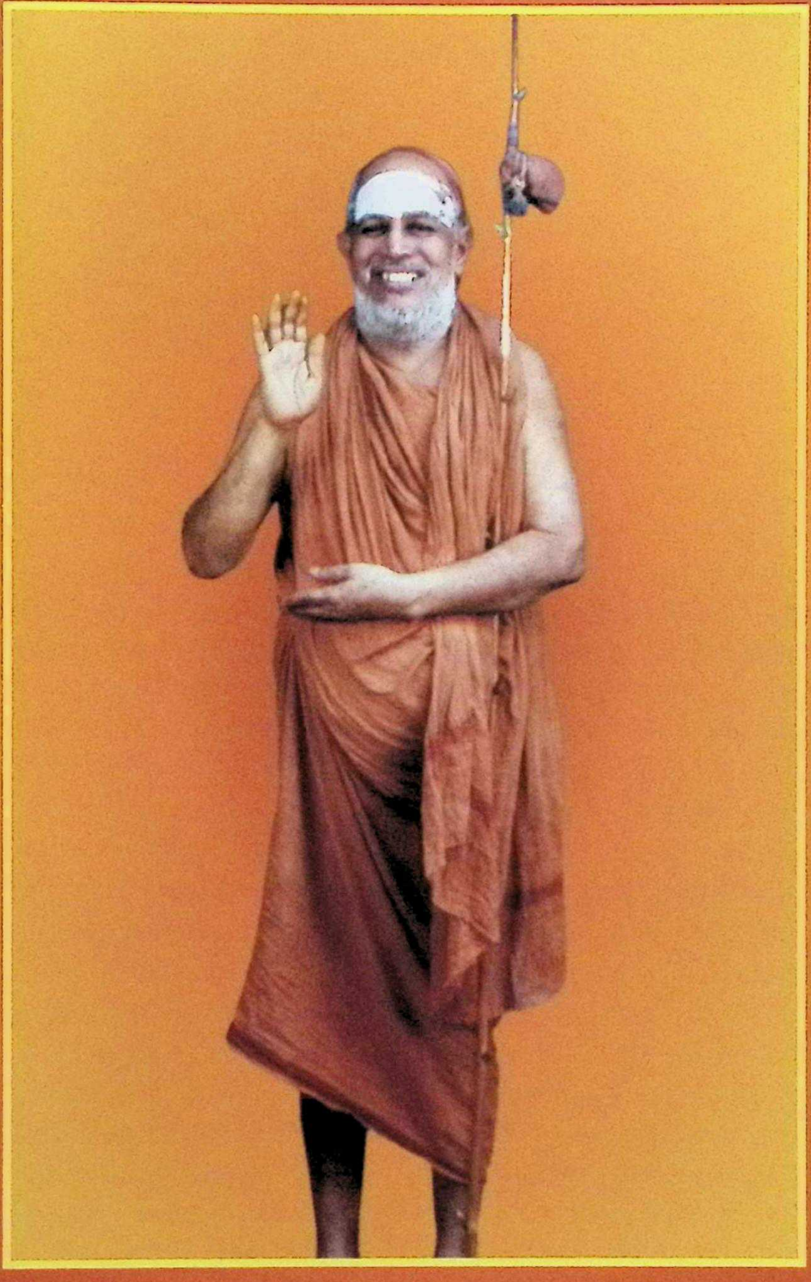

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SRI JAYENDRA SARASVATHI SWAMIGAL

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Homage to Shri. P. Sabanayagam, IAS., Retd.,

Former Chairman of the Uttankita Vidya Aranya Trust

Passed away on 22.06.2023

HH Maha Periyavar of Kanchi

The first time I met HH Periyavar was, I think, in 1952. **C.S. Ramachandran,** ICS, was Deputy Secretary and I, Under Secretary at that time, C.S.R. was a devotee of **HH** and when he went to Kanchi in 1952 to see him, he took me along. We met **HH**, I was beholden. My thanks to Sri. **CSR.** Thereafter, for about half a century, I had the good fortune to meet HH several times and hear his words of wisdom.

The Uttankita Sanskrit Vidya Aranya Trust was registered in Mysore on 15th April, 1981. The responsibility of the Trust and the Management is in Vol-I prepared by the Trust. I have taken a brief extract from it which is Appendix III. Vol-I prepared by the Trust. HH Paramacharya made me Chairman of the Trust in 2005.

The Board of Trustees (which according to the Trust deed comprise of not less than three and not more than seven members.) Chairman Dr.D.C.Sircar, formerly Government Epigraphist for India at Ootacamund, 1955-61; the Vice-Chairman was myself, plus five others. The two trustees who took full responsibility and were able to publish three volumes covering the period 257 BC to 600 AD were CS Krishnamurthy, IAS (CSK), and CG Rangabashyam, IAS. CSK held important posts - Joint Secretary,

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Finance Minister, Delhi, from 1963-1966, and thereafter, Vice-President of Asian Development Bank (1966-1978) before he retired. He always told me that a bureaucrat should follow the principle "Not Seen Not Heard but only Felt". Rather meaningful.

CG Rangabashyam, IAS, was trained by me when he entered the Tamil Nadu Civil Service and in the course of time became Secretary, Department of Education, and ultimately, member of the Board of Revenue, Tamil Nadu Government 1978-1980 before he retired.

Unfortunately, these two trustees died around 2004 and the Trust was reconstituted by His Holiness Periyavar, I was made the Chariman. I roped in A.M. Swaminathan, IAS, as Treasurer and a few more colleagues as trustees.

Seven volumes were produced during my tenure covering the period 600 AD to 1000 AD and they were released at public functions - Once by my former boss Cabinet Minister Dr. Karan Singh and on another occasion by my IAS colleague Gopalakrishnan Gandhi, Governor of West Bengal.

During this period I had the full blessings and advice of Maha Periyavar and HH Jeyandra Saraswathi.

From the information in the published volumes, readers will note that K.G. Krishnan, Dr. J. Sundaram etc. were highly qualified epigraphs who did the bulk of the work. I must express my thanks to the Ministry of Education and Culture who extended full financial support for the publication during my tenure. I must also acknowledge the excellent support given by the academicians and experts in the Institute of Epigraphy, Mysore, for the publication of the volumes, I must also mention the name of R.Uppili, Liaison Officer, who during my tenure, helped me in the management activities required by the Trust.

Pranams to
Sri. P. Sabanayagam

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Sri :

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST

UNDER THE DIVINE PATRONAGE AND THE BLESSINGS OF

His Holiness Jagadguru Pujyasri
Chandrasekharendra Sarasvati Swamigal of Kanchi Kamakoti Pitha

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Sankaracharya Swamigal of Sri Kanchi Kamakoti Pitha,
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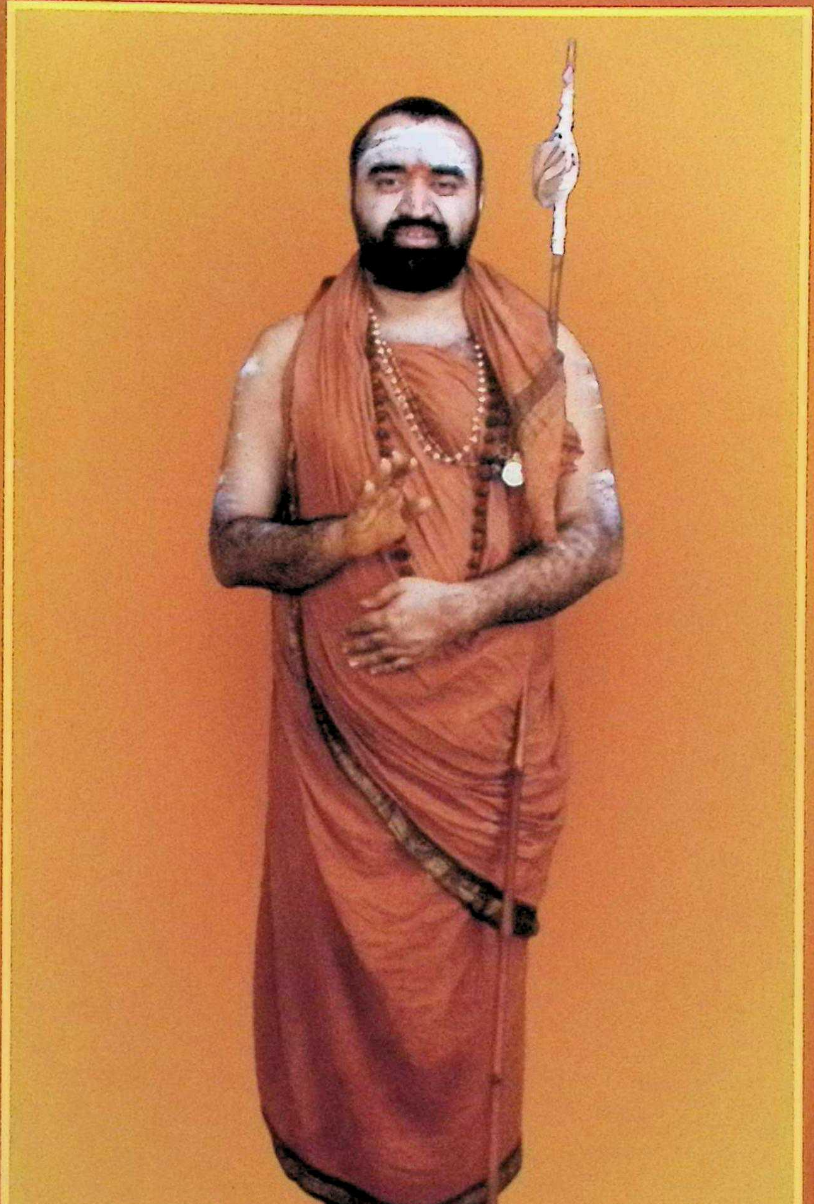

His Holiness

SRI VIJAYENDRA SARASVATHI SWAMIGAL

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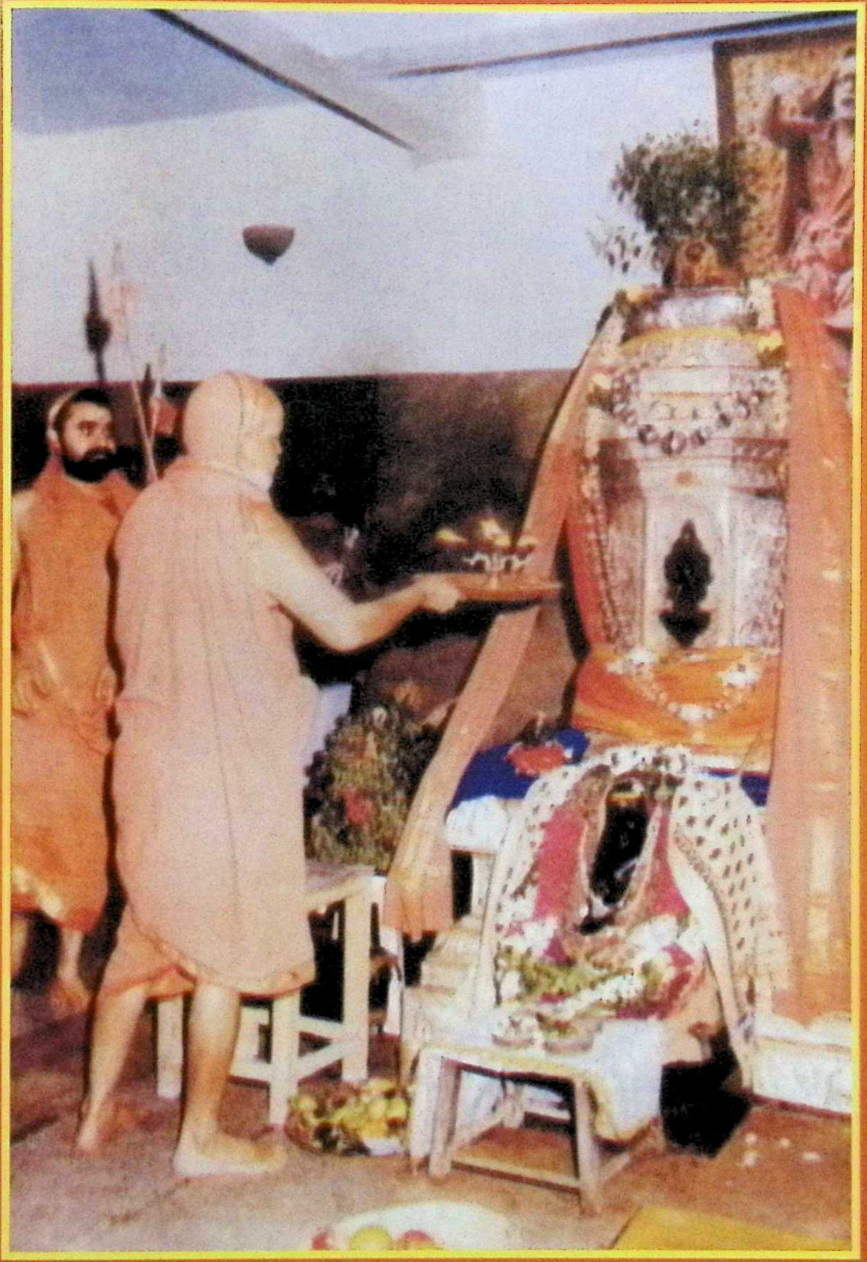

ADISHTANAM OF HIS HOLINESS
SRI CHANDRASEKHARENDRA SARASVATHI
SWAMIGAL AT KANCHI

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FOREWORD

His Holiness Jagadguru Pūjya Śrī-Chandraśekharendra Sarasvatī, the Śaṅkaracharya-Paramāchāryal of Śri- Kāñchī-kamakōtipītha was deeply interested in preserveing and interpreting for the benefit of the present and future generations in India and abroad, the relics of the glorious culture and civilization of India. His Holiness was familiar with epigraphy, the richest and irrefutable among the sources of the history of India's culture and civilization. The idea of delving into, and publishing in a codified manner all the important Sanskrit and Prakrit inscriptions of India with English translation was conceived of by His Holiness and a Trust was formed in 1984 under His Instructions with a view to carry out this task. His Holiness named the Trust "The Uṭṭaṅkita Vidyā Araṇya Trust" meaning 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya' when made into a compound word recalls to our mind the famous scholar-statesman-saint 'Vidyāraṇyā' who was the guide to those princes who were instrumental in founding the great empire of Vijayanagara (also called Vidyānagara) at Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who (Vidyāraṇya) was the only person comparable to Ādi Sankarācharya (the rejuvenator of the ancient Advaita School of Philosophy of the Vēdas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contains sixteen inscriptions relating to that great soul and it was released by Śrī Paramāchāryal himself.

Volume I Published in 1985

While the first volume of the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives laid down by the Paramāchāryal was planned to be executed by publishing (in a series of

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volumes) the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries which have been edited and published in several Indological publications, as follows :

VOLUMES I TO XII

Volume I	:	General, dedicatory and introduction volume about Vidya Aranya 14 th Century A.D.
Volume II	:	Epigraphs of the Period 257 B.C. - 320 A.D.
Volume III	:	Epigraphs of the Period 320 A.D. - 600 A.D.
Volume IV	:	(Consisting of III parts)
Part I		Epigraphs of the Period 600 A.D. - 650 A.D.
Part II		Epigraphs of the Period 651 A.D.- 700 A.D.
Part III		Epigraphs of the Period 500 A.D.- 700 A.D. (Foreign Inscriptions)
Volume V	:	Epigraphs of the Period 700 A.D. - 800 A.D.
Volume VI	;	Epigraphs of the Period 800 A.D. - 900 A.D.
Volume VII	:	Epigraphs of the Period 900 A.D. - 1000 A.D.
Volume VIII	:	Epigraphs of the Period 10th Century A.D.
Volume IX	:	Epigraphs of the Period 1000 A.D. - 1100 A.D.
Volume X	:	Epigraphs of the Period 1000 A.D.- 1100 A.D.
Volume XI	:	Epigraphs of the period 1000 A.D. - 1100 A.D.
Volume XII	:	Epigraphs of the Period of 1101 A.D. - 1150 A.D.

* Subsequent Volumes are under preparation.

The periodisation of the inscriptional content of each of the above volumes, was not meant to be rigidly adhered to, but was left to be determined by the number of epigraphs that were available or selected for each period.

It may also be pointed out here that the preparation of volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often, these texts as published are written in Roman and these have to be transliterated in to Nagari characters. Further a translation was not always given by the original editors and hence a translation or a summary of the contents has to be given anew. Mostly the concentration of the original editors had been on the aspects

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of political history revealed by the records. They did not place due stress on the many technical terms occurring in the inscriptions. They were either left untranslated or if at all, were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and interpretation of the technical terms contained in the inscriptions. Further, in the volumes being produced by the Trust, as all the inscriptions are being arranged in chronological sequence, many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to make a systematic study and highlight such enlightening information revealed by these inscriptions in their entirety.

Volume II, Published in 1989

The second volume of the Epigraphical series was in the hands of Shri. K.G.Krishnan, and contained two hundred and eighteen inscriptions selected from about three thousand and odd records, majority of which are in the Prakrit language. It covered the period from 257 B.C. (i.e.) when Aśoka's rule began, upto 320 A.D. when the Guptas began to rule.

It is very gratifying that the above volume was released in 1989 by the holy hands of the **Paramāchāryāl** himself.

Volume III, Published in 2002

The third volume of the Uṭṭaṅkita Vidyā Aranya Sanskrit Epigraphs covers the period from 320 A.D. upto 600 A.D.(i.e.) a period which started with the emergence of the Guptas as the dominant power in Āryāvarta covering most of Northern India. This was handled by Shri K.G.Krishnan. Some 345 inscriptions were selected

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to be dealt with in this volume. But as he expired in the meanwhile, some portion of the text was completed by Dr. J. Sundaram. This volume was released by **Pūjyaśrī Jayēndra Saraswatī Swamigal,** the then head of Sankara Math, Kāñchī in 2002.

Volume IV, (Consisting 3 parts) Published in 2006 & 2008

The fourth volume was entrusted to Shri V. S. Subrahmanya Sāstri and Dr. J. Sundaram in 1993. Shri Subrahmanya Sāstri informed the latter as to the things that were expected to be discussed in the volume by the **Paramāchāryāl Chandraśekhārendra Sarāswati,** as he was very close to him and he similarly guided the latter. Shri Śastri passed away in 1995 and it was left to Dr. J. Sundaram to carry on. This volume was planned to deal with inscriptions pertaining to the period 600 to 650 A.D.when the Guptas were seen on the wane and splinter dynasties subservient to the Guptas began emerging. That was also the period when in India south of the Vindhyas, after the deciine of the Sātavāhanas, several dynasties had sprung up on and were vying for dominance.

Volume- IV- Part- I (600-650 A.D.) was released at New Delhi by **Dr. Karan Singh M.P.** in 2006. Volume-IV Part-II covering the period 651-700 A.D. and Volume-IV Part-III covering Sanskrit inscriptions 500 A.D. to 700 A.D. in foreign countries were released by **Pūjyaśrī Dāyananda Sarāswāthi Swamiji** at Chennai and received by **Dr. V. Kutumba Śāstrī** the then Vice-Chancellor of Rashritya Sanskrit Sansthan, New Delhi

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This volume contains 84 inscriptions, both dated and undated, of the 11th century A.D. Many of them are dated in the Vikrama Samvat, those belonging to the Kalachuri dynasties, in the Kalachuri Year and others in the Regnal years of different rulers. The undated inscriptions included here are assigned to the 11th century on their palaeographical or historical evidence. Of the 84 inscriptions included in this volume, there are 42 copperplate charters and equal number of epigraphs engraved on boulders, stone-slabs and pedestals of stone images. They belong to different regions of the northern India and represent different ruling houses, major and minor, as well as some stray rulers.

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Volume X, Published in 2017

This volume consists 42 inscriptions, all dated except 4, of the 11th century A.D. There are 33 copper-plate inscriptions and 9 inscriptions engraved on stones. They belong to the well-known dynasties that ruled northern India and the Deccan during the 11th century A.D. Thus epigraphs of the Guhilas of Mēdapata and Kachchhapaghātas of the North and those of the Chalukyas of Kalyāna, Eastern Chālukyas, Silāhāras of Kōnkan and Yadhavas of Dēvagiri of the Deccan are included here.

Uttankita Vidya Aranya Sanskrit Epigraphs, Volume XI

This is the Eleventh volumes of the inscriptions belonging to the 11th Century A.D. It consists 46 inscriptions, 33 copper-plate charters and 13 stone inscriptions. They pertain to the renowned dynasties of the Greater Gangas of Orrisa, the Sōmavamsins, the two branches of the Bhanjas, the Chōlas of Tanjore, minor dynasties of the Nalas, and the Pala Kings of Assam, and some stray rulers.

Uttankita Vidya Aranya Sanskrit Epigraphs, Volume XII

This Volume, the first of the three volumes proposed to include the inscriptions belonging to the 12th century A.D. (1100-1199 A.D.) consists 65 inscriptions of the Pālas, Sēnas, Rāshtrakūtas of Vōdāmayūtā, Gahadavalas, Chandellas and the two branches of the kalachuris.

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Trust Management :

The value of the work envisaged and being carried out by the Trust was well appreciated and acknowledged by the Director of Epigraphy, **Dr.K.V. Ramesh.** In his D.O.No.55 1(5)84, dated 13.1.1984, he said that "the Project undertaken, by the Uṭṭaṅkita Vidyā Araṇya Trust, of publishing the texts of all available Sanskrit inscriptions in a series of volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned or so far as I learn, by any of the State Government agencies. The completion of this project undertaken by then Uṭṭankita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological researches".

Dr. K.V. Ramesh, who later became the Joint Director General in the Archaeological Survey of India, served as advisor to the Trust and participated in all deliberations. Subsequently, the other directors (Epigraphy), Shri M.N.Katti, Dr. M.D.Sampath and Dr. K.M.Bhadri, and other staff of the ASI Epigraphy Office, Mysore, helped the editors in their work.

Eminent contributors of the Trust :

It is fitting and proper to record here the valuable contributions made by several enthusiastic, and well wishing eminent persons in managing the affairs of Trust. **Late Dr. D.C. Sircar**, former Govt. Epigraphist for India and the then Professor and Head of the Department of the Ancient Indian History and Culture, University of Calcutta, formulated and gave a shape to the work to be undertaken

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by the Trust. The late **Shri. S. Viswanathan** and Late **Prof. V.S. Pathak** ably guided the affairs of the Trust in the initial period. Late **Shri C.S. krishnamurthy, I.A.S. (Retd.),** Late **Shri V.S. Subrahmanian** and Late **Dr. B.N. Mukherjee,** Carmichael Professor of Ancient History, Archaeology and Culture, University of Calcutta, besides attending to the administration of the Trust kept guiding in the execution of the work. Late **Shri C.G. Rangabhashyam,** I.A.S.(Retd.) Former Education Secretary, Govt. of T.N. ably managed and executed the affairs of the Trust till 2005.

Appreciation and Tributes to former Trustees

Shri. P. Sabanayagam, I.A.S. (Retd. Former Education & Cultural Secretary, Govt. of India and former Chairman of the Uttankita Aranya Trust) and **Sri. Dr. A.M. Swaminathan, I.A.S.**(Retd. Revenue Secretary, Govt. of Tamil Nadu and former Executive Trustee / Secretary of the Trust) had made immense contributions in managing the affairs of the Trust over several years. Due to their untiring and dedicated work, it was possible to get the seven volumes viz Vol IV (part I to III), Vol.V, Vol.VI & Vol.VII covering the period 600 A.D to 1000 A.D, Volume VIII complete 10th century A.D, released timely and also to improve the financial position of the Trust. The Board places on record its deep appreciation for their splendid work over the years. Kindly see Annexure for Sabanayagam tribute.

Editorial Staff :

Dr. K.M. Bhadri was ably assisted by Sri. H.K. Subrahmanya Junior Scholar. We also wish to acknowledge the service rendered by Sri. S. Chandramouli of S.C.S.V.M.V. Staff.

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10-09-2023 **Prof. Dr. C.V. Vaidyanathan**

CHAIRMAN

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Introduction

This is the third and last volume of the *USAVE.*, vol. series dealing with the epigraphs of the 11th century A.D. It consists 46 inscriptions, 33 copper-plate charters and 13 stone inscriptions. As regards the date of these inscriptions, 13 of them are dated in the Śaka-Saṁvat, 4 in the Vikrama-Saṁvat, 2 in the Bhaumakara year and 12 in the Regnal years of different rulers. Remaining 14 inscriptions are assigned to the 11th century A.D. on palaeographic and other grounds.

Rise of the Greater Gaṅgas

The earliest definite and undisputed date of the Greater Gaṅgas is the 9th of April, 1038 A.D. when Vajrahasta-Anantavarman, father of Rājarāja and grandfather of great Anantavarman-Chōḍagaṅga, was crowned. The records of Vajrahasta and his son as well as the earlier ones of his grandson give the genealogical account of this branch of the Gaṅga family, beginning with Guṇamahārṇava up to Vajrahasta-Anantavarman who was crowned in 1038 A.D. This account evidently suggests that Guṇamahārṇava was the first king of this branch of the Gaṅga family, that the Gaṅga kingdom had been divided into five principalities apparently owing to the weakness of the central government, and that Guṇamahārṇava's son Vajrahasta succeeded in reuniting the diverse units under his sole sway. But though this account of the Greater Gaṅgas is not altogether improbable, at least in regard to the broad outline, it has to be noted that the tradition recorded in the later records of the family, from the latter part of the reign of Anantavarman-Chōḍagaṅga, is somewhat different (*The Age of Imperial Kanauj*, pp.141-42).

The present volume consists as many as 13 inscriptions of the Greater Gaṅga branch of the Gaṅga family, 9 of them (Nos. 1-9) belonging to Vajrahasta-Anantavarman (*i.e.* Vajrahasta III) three (Nos.10-12) to

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Rājarāja I Dēvēndravarman, whose identity is disputed but who is believed to be the son of Vajrahasta III and one (No.13) to his son Anantavarman-Chōḍagaṅga.

The genealogical account of this family as found in the grants of Vajrahasta III is given below in a tabular form.

1. Guṇamahārṇava

↓

2. Vajrahasta I.
(44 yrs.)

↓

3. Guṇḍama I (3 yrs.) | 4. Kāmārṇava I (35 yrs.) | 5. Vinayāditya (3 yrs.)

↓ (from 4)

6. Vajrahasta II *alias* Aniyaṅkabhīma
(35 yrs.)

↓

7. Kāmārṇava II (½ yr.) | 8. Guṇḍama II. (3 yrs.) | *By another wife-* 9. Madhu-Kāmārṇava III (19 yrs.)

↓ (from 7)

10. Vajrahasta III.
Crowned 3rd May A.D. 1038.

From *Ep. Ind.,* IV, p.186)

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Sōmavaṁśins

The Sōmavaṁśī dynasty has already been introduced in *USVAE.*, vol. VIII, pp. XXIII-XXIV. Kings of this dynasty ruled from about the middle of the 9th century A.D. to the end of the 11th century (*ISPS.*, part I, p.198). This volume consists as many as 11 (Nos. 14-24) epigraphs of different rulers of this dynasty.

Bhañjas

The two important branches of the Bhañja dynasty that ruled in Orissa, *viz.*, Bhañjas of Khiñjali and Bhañjas of Khijjiṅga have been mentioned in *USVAE.*, vol. VIII, pp.XVIII-XIX. It is believed that the Bhañjas of Khiñjali had been ruling in Orissa almost continuously since the 4th or 5th century A.D. and they continued to rule even beyond 1100 A.D. As against this the Bhañjas of Khijjiṅga are said to have ruled roughly between A.D. 850 and 1000 (*The Age of Imperial Kanauj*, pp.73-75).

The present volume consists 4 inscriptions (Nos.25-28) of the Bhañjas, two each of the Khiñjali and Khijjiṅga branches, of which two copper-plates (No.27) are considered important as their contents have enabled scholars to understand better the genealogy of the Khijjiṅga branch of this dynasty. It may be mentioned in the passing that as many as five (Nos. 99-103) copper-plate charters of the Bhañjas of Khiñjali have been included in *USVAE.*, vol. VI.

Chōḷas of Tanjore

One of the important dynasties that ruled over South India is that of the Chōḷas of Tanjore. They ruled from about 850-1250 A.D. The founder of this dynasty was Vijayālaya, a feudatory of the Pallavas. His dynasty rose to high eminence and lasted for more than two centuries.

Even though a small stone inscription of Parāntaka (I) Chōḷa has figured in *USVAE.*, vol. VII (No.

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11) it is only in the present volume that three lengthy inscriptions of political, cultural and literary importance are included. Thus the Larger Leiden plates of Rājarāja I are 21 in number and contain as many as 443 lines of writing in all. Tiruvālaṅgāḍu plates of Rājēndra-Chōḷa are 31 in number and contain a total number of 785 lines of writing. Likewise the Kanyākumāri inscription of Vīra-Rajēndradēva, engraved on six stone pillars consists 444 lines of writing in all. All of them are bilingual and biscriptal records written in Grantha and Tamiḷ characters. Only Sanskrit portions of these epigraphs have been dealt with here.

Nalas

The importance of the Orissa State Museum plates of Narēndradhavala (No.32) lies in the fact that they disclose for the first time the date of Narēndradhavala, the family to which he belonged, his capital as well as two of his forbears. Narēndradhavala of the Madras Museum plates (*USVAE.*, vol.VIII, No.76) was held by Sircar to belong to the Dhavala family on accout of his name ending in *dhavala.* But the Orissa State Museum plates referred to above show that Narēndradhavala belonged to the Nala family which flourished in the Ganjam region of Orissa from as early a period as the beginning of the 10^{th} century A.D. The Pandipathar plates (*USVAE.*, vol. VII, No.13) revealed the existence of king Bhīmasēna of the Nala dynasty in Orissa in the beginning of the 10^{th} century A.D. The Orissa State Museum plates under review show that the same dynasty continued to rule even in the early part of the 11^{th} century A.D. Though they disclose the names of the father and grandfather of Narēndradhavala, it is not possible to give a connected chronology of the Nala dynasty from Bhīmasēna (of the Pandipathar plates) to Pṛthvībhañja (grandfather of Narēndradhavala) since the names of the kings who may have ruled in between are not available to us.

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Pāla kings of Assam

Silimpur stone-slab inscription (No.33) mentions the name of a king, Jayapāla, who ruled Kāmarūpa. Regarding the identification of this king Basak writes as follows:

"We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla*. They were, as far they are described in their epigraphic records, descendants of Naraka and Bhaga-datta and were not Buddhist, as the Pāla kings of Bengal were. From the copper-plate grants of king Ratnapāla and from the Gauhāṭi copper-plate grant of king Indrapāla a list of these Pāla kings of Assam can be obtained in the following order:-

(1) Brahmapāla, (2) Ratnapāla, (3) Purandara-pāla, (4) Indrapāla. . . . . It may be presumed that Jayapāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla."

There seems to be no problem in accepting Basak's identification and placement of Indra-pāla as stated above. But in the light of subsequent discovery of the Gachtal plate of Gōpāla, Basak's argument becomes untenable. This record after giving the same genealogy from Brahmapāla to Indrapāla, as given by Basak, states that king Gōpāla was born of Indrapāla and his queen Rājyadēvī and became king on the death of his father. Thus it becomes clear that Gōpāla was the son and successor of Indrapāla. As such Jayapāla of the Silimpur inscription cannot be the successor of Indrapāla. If he is to be accommodated in the genealogy of the Pāla kings of Assam, he may be placed after Gōpāla of the Gachtal plate. It is to be noted that this royal family is called Bhauma (Nāraka) and Bhauma-Pālas of Durjayānagarī by D.C.Sircar (*USVAE.*, vol. VII, No.14 and vol. VIII, No.1 respectively).

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Miscellaneous rulers

Of the remaining inscriptions, Rāṇaka Rāmadēva of Upalada plates (No.34) claims to be a descendant of Tailapa-vaṁśa. This Tailapa has been identified with the famous Chālukya monarch, Tailapa II.

The stone inscription of Kōkkala (No.37) gives the genealogy of the Grahapati family to which this ruler belonged. A town called Padmāvatī was founded by a ruler of Brahman's race. In that town there was born of the Grahapati family Yaśōbala. His son was Māhaṭa. Māhaṭa's son was Jayadēva whose son was Sēkkala. Sēkkala's younger brother was Kōkkala. All these personages would appear to have been small chiefs dwelling at Khajurāho. Other members of this family or clan are mentioned in certain other inscriptions from Khajurāho (see Khajurāho inscriptions, Nos. VI, VII and VIII, in *Ep.Ind.,* vol. I, pp.152-53).

In the two grants of Sauryāditya (Nos. 39-40), this king is stated to be the son and grandson of Haṁsarāja and Hēlāvarāha respectively, of the Malayakētu family of the solar race. This family is known from two grants issued from Vijayapura by *P.M.P.* Jayāditya II, the son of *P.M.P.* Dharmāditya and queen Chandrā and the grandson of *P.M.P.* Jayāditya I and queen Yōgā. Hēlāvarāha is said to be the successor of Jayāditya II mentioned above. Inscription Nos. 41, 45 and 46 belong to the Chhindaka-Nāga family, No. 42 to the Vaṅga king Gōvindachandra, No.43 to Vīraprachaṇḍadēva of Kulika-vaṁśa and lastly, No.44 to Vidagdhadēva, king of Chaṇpakā (Chambā).

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No.1
COPPER-PLATE GRANT OF VAIDYADEVA, KING OF KAMARAUPA

Location : Kamauli, Varanasi District, Uttar Pradesh

Date : 4th Regnal Year (1142 A.D.)

Script : Proto-Bengali

Language : Sanskrit

King : Vaidyadēva

Dynasty : King of Kāmarūpa

Reference : Arthur Venis, *EI.*, II, pp. 347-358

Text

Metres: Vv. 1, 2, 6, 24, 32 *Pathyāryā;* 3, 25, 27-30, 33, 35 *Pathyāvaktra;* 4, 8, 9, 11, 12, 15, 16, 18-20, 26, 31, 34 *Śārdūlavikrīḍita;* 5, 23 *Rathōddhatā;* 7 *Upajāti;* 10 ?; 13 *Vasantatilakā;* 14 *Hariṇī;* 17 *Mālinī;* 21 *Vaṁśastha;* 22 *Mạndākrāntā*

ॐ नमो भगवंते व्रासुदेवाय ॥ स्वस्ति ॥

अम्बरमानस्तम्भः कुम्भः संसारबीजरक्षायाः ।

हरिदन्तरमितमूर्तिः क्रीडापोत्रो हरिर्ज्जयति ॥१ ॥

एतस्य दक्षिणदृशो वंशे मिहिरस्य जातवान् पूर्व्वम् ।

विग्रहपालो नृपतिः सर्व्वाकारर्द्धिसंसिद्धः ॥२ ॥

यस्य वंशक्रमेणाभूत्सचिवः शास्त्रवित्तमः ।

योगदेव इति ख्यातः स्फुरद्दोर्द्दण्डविक्रमः ॥३ ॥

तस्योर्ज्जस्वलपौरुषस्य नृपतेः श्रीरामपालोऽभव-

त्पुत्रः पालकुलाब्धिशीतकिरणः साम्राज्यविख्यातिभाक् ।

तेने येन जगत्रये जनकभूलाभाद्यथावद्यशः

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क्षोणीनायकभीमरावणवधाद्युद्धार्णवोल्लङ्घनात् ॥४ ॥

यस्य शुद्धसचिवः पुराभवद्बोधिदेव इति तत्त्वबोधभूः ।

विष्वगेव विदितोऽद्भुतैर्गुणैरुज्झितात्मसदृशः क्षितावयम् ॥५ ॥

अस्य प्रतापदेवी पत्नी धर्म्मर्द्धिकीर्त्तिविश्रान्तिः ।

आसीदसीमकान्तिः सन्तोषस्याकृतिः पत्युः ॥६ ॥

अभूदमुष्यान्तनयोऽस्य विश्रुतः श्रीवैद्यदेवः परया श्रिया युतः ।

यदुच्छलत्कीर्त्तिसरोवरोदरे पद्माङ्कुराभः शिवभूधरो भवत् ॥७ ॥

दैवज्ञेषु च तर्क्केषु च जनुर्द्दिष्टस्य दिष्टिश्रुते-

रत्नस्वप्नधृतीर्झटित्यरिभटैरुन्मुच्य संमूर्छितम् ।

किञ्चैतन्निजबन्धुवृन्दनयनप्रोद्भूतहर्षाम्बुभिः

पारक्यप्रसरप्रतापदहनस्याभूद्विनिर्व्वापणम् ॥८ ॥

सोऽयं रामनरेन्द्रजस्य सचिवः साम्राज्यलक्ष्मीजुषः

प्रख्यातस्य कुमारपालनृपतेश्चित्तानुरूपोऽभवत् ।

यस्यारातिकिरीटहाटककृतप्रासादकण्ठीरव-

ग्रासत्रासवशादपैष्यति विधोर्ब्बिम्बाङ्करूपी मृगः ॥९ ॥

सचिवसमाजसरोजतिग्मभानुः प्रसरयशोऽम्बुधिरेष वैद्यदेवः ।

सहजवदान्यतयैव चम्पकेशः सुजनमनःकुमुदेषु शीतरश्मिः ॥१० ॥

यस्यानुत्तरवङ्गसङ्गरजये नौवाटहीहीरव-

त्रस्तैर्द्दिक्करिभिश्च यन्न चलितं चेन्नास्ति तद्गम्यभूः ।

किञ्चोत्पातुककेनिपातपतनप्रोत्सर्पितैः शीकरै-

राकाशे स्थिरता कृता यदि भवेत्स्यान्निष्कलङ्कः शशी ॥११ ॥

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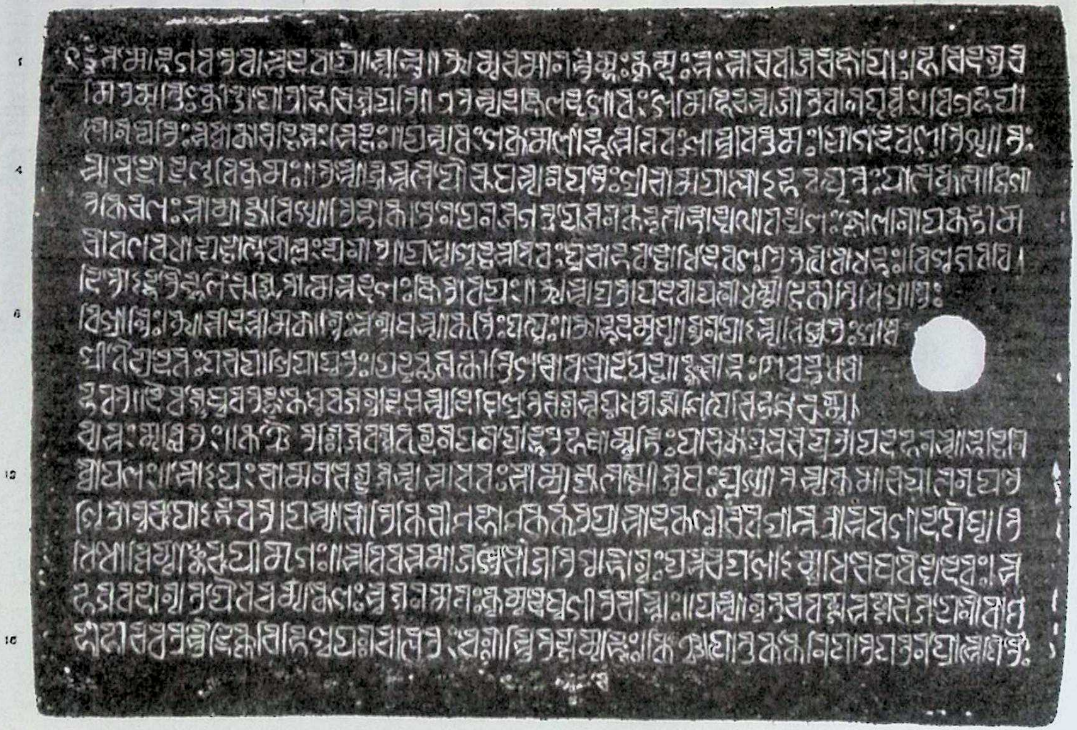

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गौडेशस्य कुमारपालनृपतेर्द्दोर्व्वीर्यतेजस्पतेः

त्रैलोक्योदरपूरिभूरियशसः प्रज्ञानवाचस्पतेः ।

सप्ताङ्गक्षितिपाधिपत्वमभितः संचिन्तयन्नुग्रधीः

प्राणेभ्योप्यतिबन्धुरस्य सचिवः सोऽभूद्गुणिग्रामणीः ॥१२ ॥

एतादृशो हरिहरिद्भुवि सत्कृतस्य श्रीतिङ्ग्यदेवनृपतेर्व्विकृतिं निशम्य ।

गौडेश्वरेण भुवि तस्य नरेश्वरत्वे श्रीवैद्यदेव उरुकीर्त्तिरयं नियुक्तः ॥१३ ॥

स्रजमिव शिरस्यादायाज्ञां प्रभोरुरतेजसः

कतिपयदिनैर्द्दत्वा जिष्णुः प्रयाणमसौ द्रुतम् ।

तमवनिपतिं जित्वा युद्धे बभूव महीपति-

र्न्निजभुजपरिष्पन्दैः साक्षाद्दिवस्पतिविक्रमः ॥१४ ॥

एतस्य प्रवरप्रयाणसमये पांशूत्करैः स्थण्डिल-

प्राये व्योमतलेर्क्कसप्तिकगणैर्लब्धोऽङ्घ्रियानश्रमः ।

किञ्चाक्षिद्वयगोपनेन करयोरन्यक्रियास्वक्षमः

सुत्रामा नयनानिमीलनकरं कर्म्मं स्वकं निन्दति ॥१५ ॥

दोर्द्दण्डारणिजे हविर्भुजि भटव्रातेन्धनैरेधिते

संग्रामाध्वरपूजिते रिपुशिरःश्रेणीलसच्छ्रीफलैः ।

कृत्वा होमविधिं परक्षितिभुजा दत्त्वाथ पूर्णाहुतिं

लब्ध्वोदग्रयशो महत्फलमसौ श्रीवैद्यदेवो बभौ ॥१६ ॥

यदुरुसमरमध्यात् खड्गघातोत्पतद्भिः

परसुभटशिरोभिर्व्योमकीर्ण्णं निरिक्ष्य ।

झटिति विसरराहुव्यहधीबिभ्यदर्कः

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स्वरुचमपि रजोभिः प्रोञ्छयन् स्वं जुगोप ॥१७ ॥

चन्द्रस्योद्भवभूर्म्महीध्रशरणं सत्त्वप्रधानाशयः

पात्रश्रीमहितः स्फुरद्रसमयः सोयं गभीरः परः ।

रत्नानां निलययः श्रियः कुलगृहं स्वान्तस्थितश्रीपतिः

स्यादेवं सदृशोऽम्बुधेर्य्यदि जलाधारोऽथवा लङ्घितः ॥१८ ॥

ज्ञानैर्गीष्पतिरूर्जितैर्द्दिनपतिः सत्पौरुषैः श्रीपति-

र्द्धैर्य्यैरम्बुपतिर्द्धनैर्द्धनपतिर्द्दानैः स चम्पापतिः ।

किञ्चैतेपि गिरोपमानविषयाः प्रायः प्रसिद्धेर्ब्बलाद्-

ब्रूमः किन्तु वयं स्वयं स्वसदृशः सर्व्वैर्ग्गुणानां गणैः ॥१९ ॥

यस्य श्रीबुधदेव इत्यनुजभूः श्रीरामभद्रानुज

प्रायस्तत्तटसीमनिर्म्मलगुणैर्द्धर्म्मर्द्धिशीलर्द्धिभूः ।

दानैः शोभनपल्लवैर्द्विजकुलप्रीतिप्रदानैरपि

ख्यातः कल्पमहीरुहप्रतिकृतिर्द्दोर्व्वीर्य्यचञ्चद्यशाः ॥२० ॥ ॥

अथाभवत् कौशिकसंज्ञको मुनिर्मुनीन्द्रमुख्यो निजगोत्रपूरुषः ।

पयोजजन्मास्यचयभ्रमश्रमात् यदास्यपद्मेतु सुखं गिरा स्थितम् ॥२१ ॥

एतद्वंशे महति भरतः प्रादुरासीद्द्विजाति-

र्भावग्रामे प्रविसरयशाः शासनोग्रे वरेन्द्याम् ।

आस्तामन्यद्गुणगणसमाख्यानमाख्यानमात्रा-

द्यन्नाम्नोपि स्फुटति निखिलः किल्बिषाणां प्रपञ्चः ॥२२ ॥

अस्य विप्रतिलको युधिष्ठिरः पुत्र इत्यभवत्सुधीश्वरः ।

शास्त्रवेदपरिशुद्धबोधभूः श्रोत्रियत्वविलसद्यशोनिधिः ॥२३ ॥

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पाईति धर्म्मपत्नी धीरवरस्यास्य चित्तविश्रान्तिः।

आसीदसीमकान्तिः शीलौदार्य्यश्रियां वसतिः ॥२४॥

पूर्व्वपूर्व्वजनुर्ज्जन्मकर्म्मपाकादभूत्सुतः।

द्विजाधीशपूज्यः श्रीश्रीधरः परः ॥२५॥

तीर्थेषु भ्रमणात् श्रुताध्ययनतो दानात्तथाध्यापना-

द्यज्ञानां करणाद्वृतैकचरणात् सर्व्वोत्तरः श्रोत्रियः।

प्रातर्न्नक्तमयाचितोपवसनैर्य्येन स्वयं गुग्गुलो-

राकर्षाद्वरदः कृतोत्र हि कलौ श्रीसोमनाथः प्रभुः ॥२६॥

कर्म्मब्रह्मविदां सुख्यः सर्व्वाकारतपोनिधिः।

श्रौतस्मार्त्तरहस्येषु वागीश इव विश्रुतः ॥२७॥

एतस्मै शासनं प्रादाद्वैद्यदेवक्षितीश्वरः।

वैशाखे विषुवत्याञ्च स्वर्गार्थं हरिवासरे ॥२८॥

स्वस्ति हंसाकोञ्चीसमावासितश्रीमज्जयस्कन्धावारात्। परममाहेश्वरः परमवैष्णवः महाराजाधिराजः। परमेश्वरः परमभट्टारकः। श्रीमान् वैद्यदेवः कुशली। श्रीप्राग्ज्योतिषभुक्तौ। कामरूपमण्डले। वाडाविषये भट्टगङ्गाधरभुक्तकशान्तिवाडामन्दराग्रामीययथाप्रधानप्रतिवासिचट्टभट्टवि-सयिह्लकादिजनपदान् कर्षकांश्च यथात्याग मानयति बोधयति समादिशति वः मतमस्तु भवताम्। एतद्द्वयं चतुस्सीमावच्छिन्नं परिबोधशुद्धम् अचट्टभट्टप्रवेशं सजलस्थलं भूच्छिद्रञ्च अकिञ्चित्करग्राह्यं। चतुर्थाब्द सं वैशाखप्रथमादिना गुग्गुली श्रीश्रीधरशर्म्मणे चतुःशतिकं शासनीकृत्य प्रदत्तमस्माभिः तदेतस्मिन् विधेया भव्रेतेति। सं ४

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सूर्य्यगत्या वैशाखदिने १ नि॥०॥ सन्तिवडामन्दराग्रामयोरेकीभूय अष्टसीमान्निनयकृतः॥ पूर्व्वदिशस्तावत दिग्दाण्डिधरमादाय यावत पश्चिमकूलशीमा॥ ऐशानदिशः शिङ्गिआधारशीमालेङ्गवडाभोग्ये कंस-पलभू १॥ उत्तरदिशः कोण्टुवाडोङ्गीनडजोलीनवधराशीमा॥ शिरवडा-शिलगुडिभोग्यं किञ्चिदतिक्रम्य जयरातिपोला उणैपोलाविरामादाय वायव्यदिस पिपासुण्डा अश्वत्थशीमा अझडाचौवोल। वुढिपोखिरिपूर्व्व-धरकुलाचापडि अष्टवलपुराणधर्म्मालि पश्चिमायावत पश्चिमदिशःशीमा किञ्चिद्धरक्रित्वा नैर्ऋत्यदिशो धम्मालिमादाय नैपोशृङ्गारयो विवादभूमेर्वाटयर्द्धमादाय लच्छुवडास्थितैकवाटीसमेतघाटचम्पकः शीमा वेलवणीपटानवपल। दक्षिणदिशः कुम्भकारभोग्यवहिः शीमा कोण्टो-हाडाङ्कवोलयावतहेलावणासुण्डमादाय दिघ्दाण्डियावत। अग्निदिशः सीमा। एवं अष्टसीमा॥ ॥ द्वितीयपटकस्य चतुर्द्दशपङ्क्त्याः॥

सन्तिपाटकसञ्ज्ञन्तु मन्दराग्रामसंयुतम्।
वडाविषयसम्बद्धं भूच्छिद्रेणेति निश्चयात्॥२९॥
सर्व्वायोपायसंयुक्तं करोपस्करवर्ज्जितम्
यावच्चन्द्रार्कसंभोग्यं यावदिच्छाक्रियाफलम्।
जलस्थलखिलारण्यवाटगोवाटसंयुतम्॥३०॥
कोष्ठे यश्च करिष्यति स्वयमिदं यः कारयिष्यत्यसौ
पुत्रादिक्षयमभ्युदीक्ष्य निरये कल्पान्तरं स्थास्यति।
यः श्लाघ्यः परिपालयिष्यति सुतैर्व्वित्तैः स वर्द्धिष्यते
स्वर्लोकं परिभुज्य यास्यति चिराद्विष्णोर्वरेण्यं पदम्॥३१॥

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यावद्भास्करहिमकरताराभूधरपयोधिवसुधाद्याः ।

तावद्विलसतु नृपतेः कीर्त्तिः श्रीवैद्यदेवस्य ॥३२॥

इमां राजगुरोः पुत्रः श्रीमुरारेर्द्विजन्मनः ।

पद्मागर्भोद्भवश्चक्रे प्रशस्तिं श्रीमनोरथः ॥३३॥

देवोयं रिपुचक्रविक्रमकथाप्रत्यर्थिदोर्व्विभ्रमः

शश्वद्विश्वपरिभ्रमन्नवनवोन्मीलद्यशाः श्रीधरः ।

एतस्मै मुदितो द्विजातिपतये धर्म्माधिकारार्प्पित-

श्रीगोनन्दनकोविदैकवचसा प्रादादिदं शासनम् ॥३४॥

कर्ण्णभद्रेण भद्रेण शिल्पिनानल्पबुद्धिना ।

ताम्रं विनयनम्रेण निर्म्मितं साधुकर्म्मणा ॥३५॥

एतादृशे मुनिवचनानि भवन्ति ।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पच्यते पितृभिस्सह ॥

गामेकां स्वर्ण्णमेकं वा भूमेरप्यर्द्धमङ्गुलम् ।

हरन्नरकमायाति यावदाहूतसंप्लवम् ॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

Summary

This inscription, engraved on a set of 3 copper-plates, consists 73 lines of neatly executed writing. A spoon-like arrangement loosely holds the plates together, its narrower, hooked end being passed through a hole in the middle of their right-hand margins. The broader

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hollow end of the spoon contains a figure of Gaṇēśa. It is composed in prose and verse. Lines 54 to 61 are mostly filled with names of villages, tanks, their exact boundaries, *etc.*, in Prakrit forms. This inscription records a grant of two villages to a Brāhmaṇa.

The inscription opens with obeisance to Vāsudēva (Vishṇu) followed by the auspicious expression *svasti.* V 1. hails victory to Hari. Then follows the genealogy of the donor king Vaidyadēva. In the race of the Sun was born the king Vigrahapāla. His minister was Yōgadēva (vv.2-3). Vigrahapāla's son was Rāmapāla who conquered Mithilā and killed a certain king Bhīma. Bōdhidēva was Rāmapāla's minister (vv.4-5). Bōdhidēva's wife was Pratāpadēvī and their son was Vaidyadēva (vv.6-7). Vaidyadēva became the minister of king Kumārapāla, who was the son of the king Rāmapāla (v.9). The royal and ministrial lines stand thus:-

Sūryavaṁśi Pālas	Ministers.
I. Vigrahapāla	1. Yōgadēva
II. Rāmapāla (son of I).	2. Bōdhidēva (son of I).
III. Kumārapāla (son of II).	3. Vaidyadēva (son of 2).

In v.10 Vaidyadēva is said to be naturally generous (*sahajavadānya*) like Karṇa. V. 11 describes a victory won for his master by Vaidyadēva in the southern part of Vaṅga. In the next v. he is praised as a stern minister and a victorious general. He was extremely loved by Kumārapāla, the lord of Gauḍa. Vv.13-14 inform that by the commond of his master Vaidyadēva defeated a rebellious vassal called Tiṁgyadēva "in the East" and became king of that region. Vv.15-17 contain a fantastic description of the battale fought by Vaidyadēva. The next two stanzas (vv.18-19) contain conventional praise of Vaidyadēva wherein he is compared to the ocean, Bṛihaspati, the Sun, Vishṇu, Varuṇa, Kubēra and Karṇa. It

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is stated further that Vaidyadēva was called Bṛihaspati, *etc.,* because they are well-known as objects of comparisom (*girōpamānavishayāḥ*), otherwise in repsect of all his numerous qualities Vaidyadēva was like himself alone. V. 20 introduces his younger brother Budhadēva.

Vv.21-25 inform about the donee of the grant, a Brāhmaṇa named Śrīdhara, the son of Yudhishṭhira and Pāī his wife, and the grandson of Bharata, who was born of the *gōtra* of Viśvāmitra, in the village of Bhāva in Varēndrī. V. 26 states that Śrīdhara was chief among learned Brāhmaṇas due to his pilgrimages, study of Vēda, generosity, as well as by his teaching and by his performance of sacrifices and strict observance of vows. He propitiated Lord Śiva through his penances eating once only either by day or by night, and living on alms without begging, and fastings. V. 27 praises Śrīdhara as the foremost among those who knew the *karma-kāṇḍa* and the *jñāna-kāṇḍa* of the Vēda, as the store-house of every kind of religious observances and as the Bṛihaspati in his mastery over the hidden things of *Śruti* and *Smṛiti*. The next stanza (v.28) states that it was to this Śrīdhara that, at Vishuvati (*saṁkrānti*) in Vaiśākha on Ekādaśī, king Vaidyadēva gave this charter, to gain heaven.

Vv. 29-34 record the grant made by Vaidyadēva of two villages named Śāntipīṭaka and Mandarā situated in the *vishaya* of Baḍā, in the *bhukti* of Prāgjyōtisha, in the *maṇḍala* of Kāmarūpa. Usual privileges and exemptions attached to and terms and conditions governing such grants are mentioned here.

From the prose portion of the record we come to know that the grant was issued from the victorious camp at Haṁsākōñchī. Here the donor king Vaidyadēva is formally introduced as a devout worshipper of Śiva and Vishṇu, the *Mahārājādhirāja,* the *Paramēśvara* and the *Paramabhaṭṭāraka.*[1] Grant of the two villages mentioned

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above by Vaidyadēva in favour of the Brāhmaṇa Śrīdhara Śarmā surnamed Gugguli as recorded in vv. 29-34 is repeated here. These villages are said to have belonged to Gaṅgādhara Bhaṭṭa. The grant is stated to have been written in the fourth year on the first day of Vaiśākha. The boundaries of the gifted villages are mentioned here.

The *praśasti* was written by Manōratha, the son of the *rājaguru* Murāri and Padmā his wife. The *śāsana* was delivered by Gōnandana, Vaidyadēva's *dharmādhikārin*. It was engraved by Karṇabhadra.

This grant furnishes some historical material, *viz.*, a trio of the royal line of Pālas arranged in order of descent; it throws some more light on the relations existing between the rival Pāla and Sēna dynasties in Bengal during the 12^{th} century A.D.; and its data, as confirmed by the history of the period, seem to point to 1142 A.D. as its probable date.

Note

1. Vaidyadēva, after putting down the revolt of Tiṁgyadēva became the governor of Kumārapāla, and subsequently, probably in the next reign, became independent (*The struggle for empire,* p.32). It may be noted that the present grant is assigned to 1142 A.D., that is to say 17 years after the death of Kumārapāla in *c.* 1125 A.D.

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No.2
BADAUN STONE INSCRIPTION OF LAKHANAPALA

Location	: Badāun, Badaun District, Uttar Pradesh
Date	: 12th or 13th century A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Lakhaṇapāla
Dynasty	: Rāshṭrakūṭa
Reference	: Kielhorn F., *EI.*, I, pp.61-66

Text

Metres: Vv. 1, 2, 13-16, 21, 25, 36 *Śārdūlavikrīḍita;* 3-9, 37, *Vasantatilakā;* 10, 11 *Mālinī;* 12 *Āryā;* 17, 24, 34, 35 *Anushṭubh;* 18 *Śikhariṇī;* 19, 20, 32, 33 *Upajāti;* 22, 23, 31 *Mandākrāntā;* 26 *Hariṇī;* 27 *Rathōddhatā;* 28 *Vaṁśastha;* 29, 38 *Sragdharā;* 30 *Drutavilambita;* 39 *Śālinī.*

....

स्वःसिन्धूदकपूरदूरगमिताशेषाघसंघोदये ।

प्रख्याताखिलराष्ट्रकूटकुलजक्ष्मापालदोःपालिता

पंचालाभिधदेशभूषणकरी वोदामयूतापुरी ॥१ ॥

मंदारातिबहुप्रकृष्टसुमनःसम्पत्तिसंशोभिता

गंधर्व्वोत्तमभूषिता परिवृता संतानकल्पद्रुमैः ।

अत्युच्चामलदेवमं . . . ना रम्या सुधर्म्माश्रयो

या रेजे गुणसंचयैरिव पुरी पौरन्दरी सुन्दरी ॥२ ॥

तत्रादितोभवदनन्तगुणो नरेन्द्र-

श्चन्द्रस्वखड्गभयभीषितवैरिवृन्दः ।

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प्रथ्यर्थिंषु प्रकटितोर्थिंषु यस्य दाता
क्षोणीं ररक्ष सुतविग्रहपालदेवः ॥३॥

तस्यात्मजो भुवनपाल इति प्रसिद्धः
प्रत्यक्षलक्ष्य इव मूर्त्तिधरो हि धर्मः।
तस्मिन्प्रपाल्य वसुधां दिवि संप्रयाते
गोपालदेव इति तत्तनयो जुगोप ॥४॥

यत्र प्रजादुरितहारिणि लब्धराज्ये
वर्ण्णाः स्वकर्म्मनिरताः सुखितामवापुः।
तत्सूनुरानमितवैरिकदम्बकोतः
कीर्त्यन्वितस्त्रिभुवनो भुवनं ररक्ष ॥५॥

स्वभ्रातरि स्वरुपयातवति स्वदैवात्सैवावनिर्मदनपालनृपेण भुक्ता।
यत्पौरुषात्प्रवरतः सुरसिन्धुतीरहम्बीरसंगमकथा न कदाचिदासीत् ॥६॥

तस्यनुजो दलितदृप्तविपक्षलक्षो दातादयालुरवनीमवति स्म पश्चात्।
श्रीदेवपालवरनामधरोधरायामद्यापि यच्चरितवर्ण्णनतो जयः स्यात् ॥७॥

तस्यात्मजो विजितदुर्जयवैरिवीरो राजाभवत्कनकनिर्मलसच्छरीरः।
गर्भेश्वरः शुभकरः सुरविप्रभक्तः श्रीभीमपाल इति तातपदेभिषिक्तः ॥८॥

तत्सम्भवोभवदतोवनिपालनाय श्रीसूरपाल इति सर्व्वजगत्प्रसिद्धः।
शक्रो यथा सुरगणे भगणे शशांक ऐरावणो गजवरेषु मृगेषु सिंहः ॥९॥

अभवदमृतपालस्तस्य पुत्रः प्रतापी
निजकरनिशितासित्रासिताशेषशत्रुः।
द्विजगुरुसुरभक्तः सर्व्वशास्त्रानुरक्तो

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गुरुरिव सकलानामुग्रदण्डायुधानाम् ॥१० ॥

तदनु तदनुजातो आतदानातिरेको

नृपतिलखणपालः कल्पकोटीरिहास्ताम् ।

तपतपनकराभप्रासवृंदानि यस्या-

रिवरतनुषु धारा रौधिरीरापिबन्ति ॥११ ॥

अणहिलपाटकवसतिः प्रागासीत्तापसोमहाकुलजः ।

वर्मशिवः शिवमूर्तिः कीर्तिमतिक्षांतिधृतिधाम ॥१२ ॥

यो बालः किल दक्षिणापथगतो बौद्धप्रतिष्ठापिताम्

सम्पश्यन्प्रतिमां जहार विधिना केनापि दूरं रुषा ।

मंत्रोच्चारणवेलयैव पटहध्वानात्ततो विश्रुतो

विज्ञातो गुरुगौरवान्निजपदे निन्ये . तां मंत्रवित् ॥१३ ॥

काश्मीरेषु य ईश्वरार्पितमना विद्वद्भिरभ्यर्च्चितः

स्वां शक्तिं परिदर्श्य कश्यप इव क्ष्मापालमालार्च्चितः ।

दिग्मुद्रान्विषमान्विधाप्य स ततो रुद्रालयं निर्मलं

वांछाहारकरं मठं व्यरचयद्भट्टारकाभीष्टदम् ॥१४ ॥

स्वैरेणोपवने क्वचिद्विरचितध्यानासनाध्यासनो

मध्याह्नेपि न तत्यजे वरतरुः प्राग्वन्निजच्छायया ।

तद्दृष्ट्वा द्विजजातिनातिशयतः केनापि संसेवित-

स्तस्मै तुष्टमना मनुष्यनिकरस्वामित्वलाभं ददौ ॥१५ ॥

पश्चादद्भुततर्कबोधबलतस्तत्रैव पत्त्रं स्वयं

दत्त्वोपार्ज्य यशः शशांकरुचिरं जित्वोद्भटान्वादिनः ।

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चेतःशुद्धिकरेषु तीर्थनिकरेष्वावार्द्धि सिष्णासया
प्रादक्षिण्यमिदं महीतलमटन्वोदामयूतां गतः ॥१६ ॥
तदा श्रीदेवपालस्य कुलक्रमसमुद्भवः ।
मंत्री रुल्हाभिधानोभूदिंद्रस्येव स्वयं गुरुः ॥१७ ॥
ततो भाविक्ष्माभृत्सुकृतरचनः पात्रनिकर-
प्रधानेनानेन प्रचुरगुणभृत्पूज्यचरितः ।
स्वयं रुल्हानाम्ना दिविरकुलजेनाप्तमतिना
गुरुत्वे विन्यस्तो निजपुरमठस्वाम्यविषये ॥१८ ॥
अनादि कन्हेश्वरदेवमादौ रुल्हेश्वरं कारयति स्म पश्चात् ।
मठं तपस्विष्वनुकूलवस्तुसम्पत्ति देवावनितुल्यमेतत् ॥१९ ॥
तद्भक्तिमान् मूर्त्तिगणो गुणिंद्रो बभूव भूपालहृदब्जसूर्यः ।
सद्दीक्षया यस्य स सूरपालदेवो बभूवाप्रतिमप्रभावः ॥२० ॥
वश्याकृष्टिमहाविधाननिपुणो मंत्रोद्धृतौ दक्षिणो
विप्रं भूमिपतिं तदीयमथवामात्यं स यं दीक्षयेत् ।
तं तं बोधनिधिं समस्तपृथिवीनाथं प्रधानं नृणां
स्थाणुं पत्रिणमातनोत्तरुमिव श्रीयाज्ञवल्क्यो मुनिः ॥२१ ॥
कामः कुंभी तदुपयमनं तद्भुजस्तंभयुग्मं
क्रोधो व्याधिर्व्वचनममृतन्तस्य तच्छांतिहेतुः ।
लोभः शंके शशकशिशुकः केसरी स प्रसिद्धः
स त्रैलोक्ये किमिह बहुना शंभुसंभावनार्हः ॥२२ ॥
अस्यां भूमौ मलहरमहातीर्थयात्राप्रयातं

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श्रावं श्रावं वरयतिजनोनुग्रहायैतमेव ।

घ्रायं घ्रायं परिमलमलिव्रात आसाद्य सद्यो

यद्वद्दूराद्व्रजति कुसुमं सेवते चाप्यजस्रम् ॥२३॥

स्वशिष्यवरभूपालभक्तिलब्धेन भूरिणा ।

भूमिदानेन यो विप्रान्पूजयामास भूरिणा ॥२४॥

प्रख्यातो हरियाणदेशवसतिः श्रीसिंहपल्ल्यां द्विजो

बह्वन्नो गुणवान्वसावण इति ख्यातः पृथिव्याममभूत् ।

तस्य श्रेष्ठसुतः पुराकृतमहापुण्यप्रभावादसौ

त्यक्त्वा बंधुधनस्पृहां परपदप्राप्त्यै सिषेवे गुरुम् ॥२५॥

नियमसयमध्यानव्यग्रो गुरोः परिचर्यया

प्रतिदिनमभूद्देवाभ्यर्चाकृते कुसुमाकुलः ।

तृणमिव धनं मत्वासत्त्वस्थितौ मकराकरः

स्वगुरुहृदये शिष्यो भक्तिं परां समदर्शयत् ॥२६॥

गौडजः प्रवरपंचकान्वितो वत्सभार्गवसुगोत्रमंडितः ।

भार्गवच्यवनकाप्नवानकैरौर्व्वनामजमदग्निभिर्युतः ॥२७॥

अशेषशिष्येषु परीक्ष्य दीक्षितः स्वयं य ईशानशिवेति कीर्त्तितः ।

तपस्विराज्ये स्वपदेभिषेचितो महीभुजां पद्मकरोऽभवद्गुरुः ॥२८॥

तूर्याणां संनिनादैर्मधुकरमधुरैर्वल्लकीस्फीतगीतै-

र्घंटासंघट्टघोषैः कुसुमपरिमलैर्नर्तनैर्नर्तकीनाम् ।

यस्मिन्नत्यंतभक्त्या महति गिरिसुतावल्लभं नित्यरीत्या

भ्रांतिः पावित्रकी स्यादतिबहलमहापूजया विस्मितानाम् ॥२९॥

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अमृतपालनिरंतरभक्तितो वसुमती गहनास्य हि कीर्त्तनैः ।
किमपरं ग्रहणेषु न गण्यते कतिषु सर्वधनं द्विजसात्कृतम् ॥३० ॥
नामी सेव्या विषमविषया दुष्टहालाहलाभा
बद्धं कंठे चिरमपि धनं प्राणिनं नानुयाति ।
संसारोयं सरसकदलीदंडवच्चाप्यसार-
स्तस्माद्धेयं सकलमपरं धर्मतोन्यद्विदित्वा ॥३१ ॥
प्रासाद एष भरतस्य पुरे ह्यकारि
यो नाम तुंगिमगुणेन जगज्जिगाय ।
यद्रामणीयकमनुत्तममाकलय्य
कैलासवासविमुखो वसतीह शंभुः ॥३२ ॥
अनारतप्रभ्रमणेन भानो खिन्नोसि विश्राम्य मुहूर्त्तमत्र ।
इतीव संज्ञामनुसंदधानश्चलत्पताकाच्छलतो विभाति ॥३३ ॥
शिवालयं विनिर्माप्य प्रतिष्ठाश्च विधानतः ।
प्रायच्छदीशानशिवः शासनं भदणौलिकाम् ॥३४ ॥
रूढा रुल्हाभिधं प्राप्य शिवभक्तिलता हि या ।
लक्ष्मीधरजगत्पालभवनैः सैव वर्द्धिता ॥३५ ॥
आहाडेगढ उत्तमे समभवत्सूरिः स सोमेश्वरो
यत्पूजापरमा बभूवुरखिला लोकाः सदा नागराः ।
तस्याशेषगुणा ...... गंगाधरः पंडितो
विद्यादानरतः परिग्रहभयाद्यो नैक्षत क्षत्रियान् ॥३६ ॥
तस्मै ददौ परशुराम बुधः स्वपुत्रीं

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सूल्हाभिधां गिरिसुतामिव पर्व्वतेशः।

तस्यां बभूव सुतपंचतयी कनिष्ठो

गोविंदचंद्रविबुधः श्रुतिशास्त्रनिष्ठः ॥३७॥

सुरालयाराम ....।

.... प्रशस्तिमेतामकरोत्कवीश्वरः ॥३८॥

.... ॥

उत्कीर्ण्णेयं वर्ण्णविन्यासविद्भ्यां गोगेजील्हेनामकाभ्यामुभाभ्याम्।

यद्वर्ण्णाल्यो भांति पाषाणपट्टे जातीपुष्पारब्धपूजोपमानाः ॥३९॥

यावद्गंगा सुता भानोर्यावद्धात्नुनिशा ....

प्रशस्ति ....

Summary

Some portions of this engraved stone are broken away. But the *aksharas* which in consequence are missing are few, and can be easily supplied. This inscription consists 23 lines of neatly engraved and well-preserved writing excepting the slight damage already mentioned. Excepting the date at the beginning of line 23, the inscription is in verse throughout. The inscription is remarkably free from minor errors. It refers itself to the reign of the Rāshṭrakūṭa prince, Lakhaṇapāla, and it records the construction of a Śiva temple probably at the place where the inscription was discovered, and which is called here Vōdāmayūtā.

The first part of the inscription, extending to the end of line 7, gives the genealogy of Lakhaṇapāla. The town Vōdāmayūtā in the Pañchāla country was protected by the princes belonging to the Rāshṭrakūṭa family. This town was surrounded by trees and adorned with lofty

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spotless temples. In that town, first there was a brave king Chandra. Then his son Vigrahapāla became king. His son Bhuvanapāla was a highly righteous king. After his death his son Gōpāladēva ruled the kingdom. In his reign people of different castes (*varṇṇas*) happily attended to their prescribed duties. Later he was succeeded by his son Tribhuvana, on whose death his brother Madanapāla became the ruler. He was a brave and powerful ruler. Therefore there never was any talk of Hambīra's coming to the banks of the Ganges.[1] Afterwards his younger brother Dēvapāla succeeded to the throne. Then his son Bhīmapāla became king. He was a born ruler devoted to the gods and Brāhmaṇas. His son and successor was Sūrapāla. His son was Amṛitapāla whose younger brother and successor was Lakhaṇapāla.

This genealogy may be furnished in a tabular form as follows:

1. Chandra
↓
2. Vigrahapāla
↓
3. Bhuvanapāla
↓
4. Gopāladēva
↓
↓------------------------↓------------------------↓

5. Tribhuvana. 6. Madanapāla. 7. Dēvapāla
↓
8. Bhīmapāla.
↓
9. Sūrapāla.
↓
↓------------------------↓
10. Amṛitapāla. 11. Lakhaṇapāla

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Beyond these names and the statement that these princes belonged to the Rāshṭrakūṭa clan (which appears to connect them with the Rāṭhōr rulers of Kanauja), and that the town of Vōdāmayūtā was ruled over by them, we learn nothing of historical importance from this inscription.

After the above historical introduction, the inscription goes on to relate that Varmaśiva, a Śaiva ascetic hailing from Aṇahilapāṭaka,[2] on his wanderings came to Vōdāmayūtā, where, by Dēvapāla's minister Rulhā, he was appointed head of a *maṭha* or monastery of the town. This ascetic had, before reaching Vōdāmayūtā, destroyed by the efficacy of his *mantras* an idol which had been set up by Bauddhas in Dakshiṇāpatha, and had given other proofs of his piety and super-human power in Kaśmīr. In this office he appears to have been succeeded by another holy and renowned personage, named Mūrtigaṇa, who became the spiritual adviser of the prince Sūrapāladēva. Mūrtigaṇa's place, again, was taken, during the reign of Amṛitapāla, by his pupil Īśānaśiva, who is described as born in Gauḍa, as belonging to the Vatsabhārgava *gōtra*, with the five *pravaras* Bhārgava, Chyavana, Āpnavāna, Aurva and Jamadagni, and as the eldest son of the Brāhmaṇa Vasāvaṇa, a resident of Siṁhapallī in the Hariyāṇa[3] country. This Īśānaśiva founded the temple of Śiva at which this inscription must be supposed to have been put up originally, and endowed it with the revenues of a place called Bhadaṇaulikā. A verse in this portion seems to inform that the minister Rulhā, mentioned above, was succeeded in his office by Lakshmīdhara and Jagatpāla, who were also devout worshippers of Śiva as their predecessor.

The verses of the inscription were, probably, composed by the poet Gōvindachandra, who is described as the youngest of the five sons of Gaṅgādhara (himself the son of the sage Sōmēśvara, a resident of Āhāḍēgaḍha)

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and his wife Sūlhā, a daughter of the learned Paraśurāma. The inscription was engraved by the two artizans Gōgē and Jīlhē.

Notes

1. Madanapāla repulsed an attack of Sultan Mas'ūd III of Gaznī (*The struggle for empire*, p.50).

2. Aṇahilapāṭaka is the same as the modern Aṇhilwāḍa in Rajasthan (*EI.*, I, p.64).

3. Hariyāṇa is the same as Hariana (*ibid.*).

No.3
NAIHATI PLATE OF VALLALASENA

Location	: Naihati, Burdwan District, Bengal
Date	: Regnal year 11 (12th century A.D.)
Script	: Gauḍīya
Language	: Sanskrit
King	: Vallālasēna
Dynasty	: Sēna
Reference	: Banerji R.D., *EI.*, XIV, pp.156-163

Text

Metres: Vv. 1, 2, 8, 13 *Śārdūlavikrīḍita;* 3 *Mandākrāntā;* 4, 6 *Sragdharā;* 5 *Āryā;* 7, 9-12, 21 *Vasantatilakā;* 14 *Śikhariṇī* 15-19, *Anushṭubh;* 20 *Pushpitāgrā*

ओं ओं नमः शिवाय ॥

सन्ध्याताण्डवसम्विधानविलसन्नान्दीनिनादोर्म्मिभि-

र्न्निर्मर्यादरसार्ण्णवो दिशतु वः श्रेयोर्द्धनारीश्वरः ।

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यस्यार्द्धे ललिताङ्गहारवलनैरर्द्धे च भीमोद्भटै-

र्न्नाट्यारम्भरयैर्ज्जयत्यभिनयद्वैधानुरोधश्रमः ॥१ ॥

हर्षोच्छालपरिप्लवो निधिरपां त्रैलोक्यवीरः स्मरो

निस्तन्द्राः कुमुदाकरा मृगदृशो विश्रान्तमानाधयः ।

यस्मिन्नभ्युदिते चकोरनगराभोगे सुभिक्षोत्सवः

स श्रीकण्ठशिरोमणिर्व्विजयते देवस्तमीवल्लभः ॥२ ॥

वंशे तस्याभ्युदयिनी सदाचारचर्य्यानिरूढि-

प्रौढां राढामकलितचरैर्भूषयन्तोऽनुभावैः ।

शश्वद्विश्वाभयवितरणस्थूललक्ष्यावलक्षैः

कीर्त्त्युल्लोलैः स्नपितवियतो जज्ञिरे राजपुत्राः ॥३ ॥

तेषाम्वंशे महौजाः प्रतिभटपृतनाम्भोधिकल्पान्तसूरः

कीर्त्तिज्योत्स्नोज्ज्वलश्रीः प्रियकुमुदवनोल्लासलीलामृगाङ्कः ।

आसीदाजन्मरक्तप्रणयिगणमनोराज्यसिद्धिप्रतिष्ठा-

श्रीशैलः सत्यशीलो निरुपधिकरुणाधाम सामन्तसेनः ॥४ ॥

तस्मादजनि वृषध्वजचरणाम्बुजषट्पदो गुणाभरणः ।

हेमन्तसेनदेवो वैरिसरःप्रलयहेमन्तः ॥५ ॥

लक्ष्मीस्नेहार्त्तदुग्धाम्बुधिवलनरयश्रद्धया माधवेन

प्रत्यावृत्तप्रवाहोच्छलितसुरधुनीशङ्कया शङ्करेण ।

हंसश्रेणीविलासोज्ज्वलितनिजपदाहंयुना विश्वधात्रा

सुत्रामारामसीमाविहरणललिताः कीर्त्तयो यस्य दृष्टाः ॥६ ॥

तस्मादभूदखिलपार्त्थिवचक्रवर्त्तीनिर्व्याजविक्रमतिरस्कृतसाहसाङ्कः ।

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दिक्पालचक्रपुटभेदनगीतकीर्त्तिः पृथ्वीपतिर्व्विजयसेनपदप्रकाशः ॥७ ॥

भ्राम्यन्तीनाम्वनान्ते यदरिमृगदृशां हारमुक्ताफलानि

च्छिन्नाकीर्णानि भूमौ नयनजलमिलत्कज्जलैर्ल्लाञ्छितानि ।

यत्नाच्चिन्वन्ति दर्भक्षतचरणतलासृग्विलिप्तानिगुञ्जा-

सृग्भूषारम्यरामास्तनकलशघनाश्लेषलोलाः पुलिन्दाः ॥८ ॥

प्रत्यादिशन्नविनयं प्रतिवेश्म राजावभ्राम कार्म्मुकधरः किल कार्त्तवीर्यः ।

अस्याभिषेकविधिमन्त्रपदैर्न्निरीतिरारोपितो विनयवर्त्मनि जीवलोकः ॥९ ॥

पद्मालयेव दयिता पुरुषोत्तमस्य

गौरीव वालरजनीकरशेखरस्य ।

अस्य प्रधानमहिषी जगदीश्वरस्य

शुद्धान्तमौलिमणिरास विलासदेवी ॥१० ॥

एषा सुतं सुतपसां सुकृतैरसूतवल्लालसेनमतुलं गुणगौरवेण ।

अध्यास्त यः पितुरनन्तरमेकवीरःसिंहासनाद्रिशिखरं नरदेवसिंहः ॥११ ॥

यस्यारिराजशिशवः शवरालयेषु

वालैरलीकनरनाथपदेऽभिषिक्ताः ।

दृप्ताः प्रमोदतरलेक्षणया जनन्या

निश्वस्य वत्सलतया सभयं निषिद्धाः ॥१२ ॥

क्रीताः प्राणतृणव्ययेन रभसादालिङ्ग्यविद्याधरी-

राकल्पं विहरन्ति नन्दनवनाभोगेषु संसप्तकाः ।

इत्यालोच्य नृपैः स्मरप्रणयिताभीकैः श्रितः स्वर्व्वधू-

नेत्रेन्दीवरतोरणावलिमयो यस्यासिधारापथः ॥१३ ॥

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ददाना सौवर्ण्णं तुरगमुपरागेऽम्बरमणे-
र्यदस्योदस्नाक्षिदहनि जननी शासनपदम्।
नृपस्ताम्रोत्कीर्ण्णं तदयमदितौ वासुविदुषे
सतां दैन्योत्तापप्रशमनफलाकालजलदाः ॥१४॥

स खलु श्रीविक्रमपुरसमावासित श्रीमज्जयस्कन्धावारात्। महाराजाधिराजश्रीविजयसेनदेवपादानुध्यातपरमेश्वरपरममाहेश्वरपरमभट्टारक-महाराजाधिराजश्रीमद्बल्लालसेनदेवः कुशली समुपगताशेषराराजन्यक-राज्ञीराणकराजपुत्रराजामात्यपुरोहितमहाधर्म्माध्यक्षमहासान्धिविग्रहि-कमहासेनापतिमहामुद्राधिकृतान्तरङ्गवृहदुपरिकमहाक्षपटलिकमहाप्रती-हारमहाभोगिकमहापीलुपतिमहागणस्थदौस्साधिकचौरोद्धरणिकनौवल-हस्त्यश्वगोमहिषाजाविकादिव्यापृतकगौल्मिकदण्डपाशिकदण्डनायक-विषयपत्यादीन् अन्यांश्च सकलराजपादोपजीविनोऽध्यक्षप्रचारोक्तान् इहाकीर्त्तितान् चट्टभट्टजातीयान् जनपदान् क्षेत्रकरांश्च ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हं मानयति बोधयति समादिशति च। मतमस्तु भवतां। यथा श्रीवर्द्धमानभुक्त्यन्तःपातिन्युत्तरराढामण्डले स्वल्पदक्षिण-वीथ्यां खाण्डयिल्लाशासनोत्तरस्थितसिङ्गटिआनद्युत्तरतः नाड्चिाशास-नोत्तरस्थसिङ्गटिआनदीपश्चिमोत्तरतः। अम्वयिल्लाशासनपश्चिमस्थित-सिङ्गटिआपश्चिमतः कुडुम्वमादक्षिणसीमालिदक्षिणतः। कुडम्वमा-पश्चिमपश्चिमगतिसीमालिदक्षिणतः। आऊहागड्डिआदक्षिणगोपथ-दक्षिणतः तथा आऊडागड्डियोत्तरगोपथनिःसृतपश्चिमगतिसुरकोणा-गड्डिआकियोत्तरालिपर्यन्तगतसीमालिदक्षिणतः नड्डिनाशासनपूर्व्व-

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सीमालिपूर्व्वतः जलसोथीशासनपूर्व्वस्थगोपथार्द्धपूर्व्वतः मोलाडन्दी-शासनपूर्व्वस्थितसिङ्गटिआपर्यन्तगोपथार्द्धपूर्व्वतः। एवं चतुःसीमा-वच्छिन्नः वाल्लहिट्ठाग्रामः श्रीवृषभशङ्करनलेन सवास्तुनालखिलादिभिः काकत्रयाधिकचत्वारिंशदुन्मानसमेतआढकनवद्रोणोत्तरसप्तभूपाटका-त्मकः प्रत्यब्दं कपर्द्दकपुराणपञ्चशतोत्पत्तिकः ससाटविटपः सगर्त्तोषरः सजलस्थलः सगुवाकनारिकेरः सह्यदशापराधः परिहृतसर्व्वपीडः तृणपूतिगोचरपर्यन्तः अचटभट्टप्रवेशः अकिञ्चित्प्रग्राह्यः समस्तराजभो-ग्यकरहिरण्यप्रत्यायसहितः। वराहदेवशर्म्मणः प्रपौत्राय भद्रेश्वरदेव-शर्म्मणः पौत्राय लक्ष्मीधरदेवशर्म्मणः पुत्राय भरद्वाजसगोत्राय भारद्वाजाङ्गिरसबार्हस्पत्यप्रवराय सामवेदकौथुमशाखाचरणानुष्ठायिने आचार्य्यश्रीओवासुदेवशर्म्मणे अस्मन्मातृश्रीवीलासदेवीभिः सुरसरिते सूर्य्योपरागे दत्तहेमाश्वमहादानस्य दक्षिणात्वेनोत्सृष्टः मातापित्त्रोरा-त्मनश्च पुण्ययशोऽभिवृद्धये आचन्द्रार्क्कं क्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः। अतो भवद्भिः सर्व्वैरेवानुमन्तव्यम्। भाविभिरपि भूपतिभिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात् पालनीयम्। भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥१५॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥१६॥

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आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः ।

भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥१७ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥१८ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥१९ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च ।

सकलमिदमुदाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥२० ॥

जितनिखिलक्षितिपालः श्रीमद्वल्लालसेन भूपालः ।

ओवासुशासनेकृत दूतं हरिघोषसान्धिविग्रहिकम् ॥२१ ॥

सं ११ वैशाखदिने १६ श्री नि ॥ महासां करण नि ॥

Summary

This inscription, engraved on both sides of a single copper-plate, consists 64 lines of neatly engraved and well-preserved writing. A seal attached to the top of the plate consists of a seated image of the ten-armed Śiva, known as Sadāśiva. This inscription is composed in a mixture of verse and prose and records the grant of a village to a Brāhmaṇa.

With the exception of *ōṁ ōṁ namaḥ Śivāya* at the beginning of the first line, the first 28 lines contain in 14 verses the genealogy of the Sēna kings from the moon to Vallālasēna. The first verse contains an invocation to Śiva in the form of *Ardhanārīśvara.* The second is devoted to

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the praise of the Moon-God, in whose lineage the Sēnas were born. The third verse contains the important statement that the forefathers of Sāmantasēna ornamented the Rāḍhā country, proud of its fame for the maintenance of legal behaviour (*sadāchāra*), with unheard-of glory. The fourth verse states that in their family was born the truthful and mighty Sāmantasēna who was pious, generous and famous. Vv.5-6 inform that from him was born Hēmantasēna who was devoted to Śiva and whose fame had travelled up to Indra's garden. From vv.7-9 we come to know that Vijayasēna was born from Hēmantasēna, and that he outshone Sāhasāṅka[1] (*Vikramāditya*). He defeated his enemies and made their womenkind to wander helplessly in the forest. He also freed all living beings from affliction and placed them in the path of righteousness. Vv. 10-11 inform that Vilāsadēvī, the principal queen of Vijayasēna gave birth to Vallalasēna who was heroic, dignified and virtuous and who became king after his father. Vv.12-13 contain fantastic description of his valour that instilled awe in the minds of the exiled womenkind of the enemies and his terrible sword. V. 14 states that the donative grant (*śāsana-pada*) which the mother of this king gave (as *dakshiṇā*) on the occasion of the gift of the golden horses on the day of the solar eclipse, this king gave engraved on copper, to the learned Ōvāsu.

Then follows the prose portion of the record, containing all particulars concerning the grant. At the outset it is stated that the grant was issued from the victorious camp at Vikramapura. Then *Paramēśvara,-Paramamāhēśvara,-Paramabhaṭṭāraka-Mahārājādhirāja* śrīmad-Vallālasēnadēva is introduced as a devout worshipper of Śiva and as meditating on the feet of *Mahārājādhirāja*-śrī-Vijayasēna. The following list of officials and others, addressed by the king in respect of the gift of the village contained in this grant, is exactly the

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same as the one met with in Vijayasēna's Barrackpur grant of the 32nd Year (*UVASE.*, vol.IX, No.16) with just a single variation. At this juncture the boundaries of the village granted are furnished even before the mention of the name of the village. River Siṅgaṭiā, certain villages and cattle tracks (*gōpatha*) figure here as boundary marks of the village granted.

Then the inscription records the grant of the village of Vāllahiṭṭhā, with habitable (*vāstu*), cultivable (*nāla*) and waste (*khila*) lands measuring seven *bhū-pāṭakas*, nine *drōṇas*, one *āḍhaka*, forty *unmānas* and three *kākas*, measured by the *nāla* called *Vṛishabha-śaṅkara;* with an annual income of five hundred *kaparddaka-purāṇas*, in Svalpa-dakshiṇa-vīthī, of the Northern Rāḍhā *maṇḍala*, of the Varddhamāna *bhukti*. The village of Vāllahiṭṭhā was granted by Vallālasēna as the *dakshiṇā* of the golden-horse gift made by Vilāsadēvī, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya* Ōvāsudēva-śarman, son of Lakshmīdharadēva-śarman, the grandson of Bhadrēśvaradēva-śarman, and the great-grandson of Varāhadēva-śarman, of the Bharadvāja *gōtra*, whose *pravaras* were *Bharadvāja*, *Aṅgiras* and *Bṛihaspati*, and who was a student of the Kauthumī *śākhā* of the *Sāma-vēda*.

Subsequently there is the usual exhortation of the donor for the approval for and protection of the gift followed by as many as six imprecatory and benedictive stanzas (vv.15-20). The record concludes by stating that the *dūtaka* of the grant was Harighōsha, the *Sāndhivigrahika*, and with the mention of the date, *viz.*, Saṁ 11 Vaiśākha, 16th day.

Note

1. This Sāhasāṅka has been identified with Sālivāhana, also called *Sāhasāṅka*, *Niḥśaṅka-malla*, *Maṭamaṭa-siṁha* and *Kari-varsha*, who is

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known from the Chamba grant of his son Sōmavarma-dēva and who, according to the late Dr. Kielhorn, lived about the middle of the 11th century A.D. (*EI.*, XIV, p.157).

☼☼☼☼☼

No.4
GOVINDAPUR COPPER-PLATE OF LAKSHMANASENA

Location	: Gōvindapur, 24 Paraganas District, West Bengal
Date	: Regnal year 2 (12th century)
Script	: Gauḍīya
Language	: Sanskrit
King	: Lakshmaṇasēna
Dynasty	: Sēna
Reference	: N.G. Majumdar, *IB.*, III, pp.92-98

Text

Metres: Vv. 1, 2, 4, 6, 7 *Śārdūlavikrīḍita;* 3 *Vasantatilakā;* 5 *Śikhariṇī;* 8, 9 *Anushṭubh;* 10 *Pushpitāgrā;* 11 *Āryā*

ॐ ॐ नमो नारायणाय ॥

विद्युद्यत्र मणिद्युतिः फणिपतेर्व्वालेन्दुरिन्द्रायुधं

वारि स्वर्ग्गतरङ्गिणी सितशिरोमाला वलाकावलिः ।

ध्यानाभ्याससमीरणोपनिहितः श्रेयोङ्कुरोद्भूतये

भूयाद्वः स भवार्त्तितापभिदुरः शम्भोः कपर्द्दाम्बुदः ॥१॥

आनन्दोम्बुनिधौ चकोरनिकरे दुःखच्छिदात्यन्तिकी

कह्लारे हतमोहता रतिपतावेकोहमेवेति धीः ।

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यस्यामी अभूतात्मनः समुदयन्त्याशुप्रकाशाज्जग-

त्यत्रिध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्मुदे ॥२॥

सेवावनम्रनृपकोटिकिरीटरोचिरम्बूल्लसत्पदनखद्युतिवल्लरीभिः।

तेजोविषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनाथवंशे ॥३॥

आकौमारविकस्वरैर्द्दिशि दिशि प्रस्यन्दिभिर्द्दोर्यशः

प्रालेयै रिपुराजवक्त्रानलिनम्लानीः समुन्मीलयन्।

हेमन्तः स्फुटमेव सेनजननक्षेत्रौघपुण्यावली

शालिश्लाघ्यविपाकपीवरगुणस्तेषामभूद्वंशजः ॥४॥

यदीयैरद्यापि प्रचितभुजतेजस्सहचरै-

र्यशोभिः शोभन्ते परिधिपरिणद्धा इव दिशाः।

ततः काञ्चीलीलाचतुरचतुरम्भोधिलहरी-

परीतोर्व्वीभर्त्ताजनिविजयसेनः स विजयी ॥५॥

प्रत्यूहः कलिसम्पदामनलसो वेदायनैकाध्वगः

सङ्ग्रामः श्रितजङ्गमाकृतिरभूद्वल्लालसेनस्ततः।

यश्चेतोमयमेव शौर्य्यविजयी दत्त्वौषधं तत्क्षणा-

दक्षीणा रचयाञ्चकार वशगाः स्वस्मिन् परेषां श्रियः ॥६॥

संभुक्तान्यदिगङ्गनागणगुणाभोगप्रलोभाद्दिशा-

मीशैरंशसमर्प्पणेन घटितस्तत्तत्प्रभावस्फुटैः।

दोरुष्मक्षपितारिसङ्गररसो राजन्यधर्म्माश्रयः

श्रीमल्लक्ष्मणसेनभूपतिरतः सौजन्यसीमाजनि ॥७॥

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स खलु विक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात् परमेश्वरपरम-वैष्णवपरमभट्टारकमहाराजाधिराजश्रीवल्लालसेनदेवपादानुध्यातपरमेश्वर-परमनारसिंहपरमभट्टारकमहाराजाधिराजश्रीमल्लक्ष्मणसेनदेवः कुशली। समुपगताशेषराजराजन्यकराज्ञीराणकराजपुत्रराजामात्यमहापुरोहितम-हाधर्म्माध्यक्षमहासान्धिविग्रहिकमहासेनापतिमहामुद्राधिकृतअन्तरङ्ग-बृहदुपरिकमहाक्षपटलिकमहाप्रतीहारमहाभोगिकमहापीलुपतिमहागण-स्थदौःसाधिकचौरोद्धरणिकनौबलहस्त्यश्वगोमहिषाजाविकादिव्यापृतक-गौल्मिकदण्डपाशिकदण्डनायकविषयपत्यादीनन्यांश्चसकलराजपादोप-जीविनोध्यक्षप्रचारोक्तानिहाकीर्त्तितान् चट्टभट्टजातीयान् जनपदान्। क्षेत्रकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हं मानयति बोधयति समादि-शति च मतमस्तु भवताम्। यथा श्रीवर्द्धमानभुक्त्यन्तःपातिपश्चिम-खाटिकायां वेतड्डचतुरके पूर्व्वे जाह्नवी स्रवन्ती अर्द्धसीमा। दक्षिणे लेङ्घदेवमण्डपी सीमा। पश्चिमे डालिम्बक्षेत्रसीमा। उत्तरे धर्म्मनगर-सीमा। इत्थं चतुःसीमावच्छिन्नो तद्देशीयसंव्यवहारषट्पञ्चाशत् हस्तप-रिमितनलेन सप्तदशोन्मानाधिकषष्ठिभूद्रोणात्मकः द्रोणमेकः प्रतिद्रोणे पञ्चदशपुराणोत्पत्तिनियमे वत्सरेण नवशतोत्पत्तिकः विड्डारशासनः सझाटविटपः सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सह्यदशाप-राधः परिहृतसर्व्वपीडो अचट्टभट्टप्रवेशोऽकिञ्चित्प्रग्राह्यस्तृणपूतिगोचर-पर्यन्तः गोस्वामिदेवशर्म्मणः प्रपौत्राय। चहलदेवशर्म्मणः पौत्राय। श्रीनिवासदेवशर्म्मणः पुत्राय वात्स्यसगोत्राय वात्स्यच्यावनआप्नुवान-और्व्वजामदग्न्यप्रवराय सामवेदकौथुमशाखाचरणानुष्ठायिने उपाध्याय-

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श्रीव्यासदेवशर्म्मणे पुण्यऽहनि विधिवदुदकपूर्व्वं भगवन्तं श्रीमन्नारायण-भट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये राज्याभिषेकसमये उत्सर्गितत्वात् आचन्द्रार्कक्षितिसमकालं यावद्भूमिच्छिद्रन्यायेन ताम्र-शासनीकृत्य प्रदत्तोऽस्माभिः। तद्भवद्भिः सर्वैरेवानुमन्तव्यं भाविभिरपि नृपतिभिरपहरणे नरकपातकभयात्पालने धर्म्मगौरवात्पालनीयं भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः।

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥८॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥९॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्यमनुष्यजीवितं च।
सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१०॥

श्रीमल्लक्ष्मणसेनक्षौणीन्द्रः सान्धिविग्रहिकम्।
नारायणदत्तमकरोत् व्यासशासने दूतम् ॥११॥ सम्वत् २

Summary

This inscription, engraved on both sides of a single copper-plate, consists 53 lines of neatly executed and well-preserved writing. It bears a seal, containing a finely preserved representation of Sadāśiva, attached to the top. The text is composed in a mixture of verse and prose. This inscription records the gift, by the king Lakshmaṇsēna, of a village to a Brāhmaṇa.

The record begins with the obeisance to god Nārāyaṇa and an invocation in two verses to god Śiva and the moon. It then gives in five verses the genealogy of the

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Sēna kings from Hēmantasēna to Lakshmaṇasēna, which are found also in the Tarpandighī and Ānuliā copper-plates (Nos. 5 and 6 below) of Lakshmaṇasēna.

V.3 contains a poetic praise of the kings born in the family of the moon who conquered several hostile kings and forced them to bow their heads in subordination. The next stanza (v.4) states that Hēmantasēna, in whom the virtues of the Sēna family reached their culmination, was born in that family. V.5 tells that from him was born victorius Vijayasēna. The latter's son was Vallālasēna, the enemy of Kali and a follower of the Vedic path, who could wrest the riches of the enemies through his will power alone (v.6). Next was born the king Lakshmaṇasēna, the standard of gentlemanliness who possessed all the virtues of kingship (v.7).

The following prose portion furnishes all details of the grant contained in this record. The document was issued from the victorious camp situated at Vikramapura. The donor king is formally introduced as the *Paramēśvara, Paramavaishṇava, Paramabhaṭṭāraka, Mahārājādhirāja,* Lakshmaṇasēnadēva, who meditated on the feet of the *Paramēśvara, Paramavaishṇava, Paramabhaṭṭārika, Mahārājādhirāja,* Vallālasēnadēva. Then it is stated that the king addressed the royal officials and others in respect of the proposed grant of the village. The list of the addressees beginning with *Rāja, Rājanyaka, etc.* is the same as the one found in the Naihati plate of Vallālasēna (No. 3 above). After this it is mentioned that the king granted the village Viḍḍāraśāsana, of which the boundaries are given. It consisted of 60 *drōṇas* and 17 *unmānas* of land measured according to the Nala standard of 56 cubits, prevalent in the locality (*taddēśīya-saṁvyavahāra*) and yielding an annual income of 900 *purāṇas* at the rate of 15 *purāṇas* to the *drōṇa.* The village was situated in Bētaḍḍa-Chaturaka[1] in Paśchima-khāṭikā

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in Vardhamāna-bhukti.[2] The donee was the *upādhyāya* Vyāsadēvaśarman, son of Śrīnivāsadēvaśarman, grandson of Chahaladēvaśarman and great-grandson of Gōsvāmidēvaśarman, belonging to the Vātsya *gōtra,* Vātsya, Chyavana, Āpnuvat, Aurvva and Jāmadagnya *pravaras* and a follower of the *charaṇas* of the Kauthuma *śākhā* of the Sāmavēda. The grant was made on the occasion of the coronation ceremony (of king Lakshmaṇasēna), in the name of lord Nārāyaṇa, for the merit and fame of the donor and his parents. Here follow the exhortation of the donor for the approval and protection of the grant, and three of the customary imprecatory and benedictive stanzas.

The boundaries of the village granted are mentioned as follows: to the east, the river Ganges; to the south, the temple (*maṇḍapa*) of Lēṅghadēva; to the west, the orchard of pomegranates; and to the north, Dharmanagara. The privileges attached to the grant are the same as mentioned in the Naihati plate of Vallālasēna referred to above.

The *Sāndhivigrahika* Nārāyaṇadatta acted as the *dūta* of this grant issued in the 2nd regnal year of the king. Unlike other Sēna copper-plates the present one has no official endorsement at the end.

Notes

1. Bettaḍa-*chaturaka* in which the village Viḍḍaraśāsana was situated, having the Ganges as its estern boundary, is identifiable with modern Betaḍ in Howrah District (*IB.,* III, p.94).

2. Vardhamāna-*bhukti,* which is also mentioned in the Naihati copper-plate, seems to have extended at least as far as the western banks of the Ganges near Calcutta (*ibid.*).

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No.5
TARPANDHIGI GRANT OF LAKSHMANASENA

Location	: Tarpandhighī, West Dinajpur District, West Bengal
Date	: Regnal year 3 (1122 A.D.)
Script	: Gauḍīya
Language	: Sanskrit
King	: Lakshmaṇasēna
Dynasty	: Sēna
Reference	: R.D. Banerji, *EI.*, XII, pp.6-10

Text

Metres: Vv. 1, 2, 4, 6, 7, 8 *Śārdūlavikrīḍita;* 3 *Vasanta-tilakā;* 5 *Śikhariṇī;* 9-11 *Anushṭubh;* 12 *Pushpitāgrā*

ओं ओं नमो नारायणाय ॥

विद्युद्यत्र मणिद्युतिः फणिपतेर्व्वालेन्दुरिन्द्रायुधं

वारि स्वर्ग्गतरङ्गिणी सितशिरोमाला वलाकावलिः ।

ध्यानाभ्याससमीरणोपनिहितः श्रेयोऽङ्कुरोद्भूतये

भूयाद्वः स भवार्त्तितापभिदुरः शंभोः कपर्द्दाम्बुदः ॥१ ॥

आनन्दोम्बुनिधौ चकोरनिकरे दुःखच्छिदात्यन्तिकी

कह्लारे हतमोह्यतारतिपतावेकोऽहमेवेति धीः ।

यस्यामी अमृतात्मनः समुदयन्त्याशु प्रकाशाज्जग-

त्यन्त्रे ध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्मुदे ॥२ ॥

सेवावनम्रनृपकोटिकिरीटरोचिरम्बूल्लसत्पदनखद्युतिवल्लरीभिः ।

तेजोविषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनाथवंशे ॥३ ॥

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Tarpandighi Plate of Lakshmanasena - (Lakshmanasena) Samvat 3

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आकौमारविकस्वरैर्द्दिशि दिशि प्रस्यन्दिभिर्द्दोर्यशः

प्रालेयैररिराजवक्रनलिनम्लानीः समुन्मीलयन्।

हेमन्तः स्फुटमेयसेनजननक्षेत्रोघपुण्यावली-

शालिश्लाघ्यविपाकपीवरगुणस्तेषामभूद्वद्वंशजः ॥ ४ ॥

यदीयैरद्यापि प्रचितभुजतेजः सहचरै-

र्यशोभिः शोभन्ते परिधिपरिणद्धा इव दिशः।

ततः काञ्चीलीलाचतुरचतुरम्भोधिलहरी-

परीतोर्व्वीभर्त्ताजनि विजयसेनः स विजयी ॥५॥

प्रत्यूहः कलिसम्पदामनलसो वेदायनैकाध्वगः

सङ्ग्रामः क्षितिजङ्गमकृतिरभूद्वल्लालसेनस्ततः।

यश्चेतोमयमेव शौर्य्यविजयो दत्त्वौषधं तत्क्षणा-

दक्षीणा रचयाञ्चकार वशगाः स्वस्मिन् परेषां श्रियः ॥६॥

संभुक्तान्यदिगङ्गनागणगुणाभोगप्रलोभाद्दिशा-

मीशैरंशसमर्प्पणेन घटितस्तत्तत्प्रभावस्फुटैः।

दोरुष्मक्षपितारिसङ्गररसो राजन्यधर्म्माश्रयः

श्रीमल्लक्ष्मणसेनभूपतिरतः सौजन्यसीमाजनि ॥७॥

शश्वद्बन्धभयाद्विमुक्तविषयास्तन्मात्रनिष्ठीकृत-

स्वान्ता यान्तु कथन्न नाम रिपवस्तस्य प्रयोगाल्लयम्।

यैरात्मप्रतिविम्बितेपि निपतत्पत्रेपि चञ्चत्तृणे-

प्यद्वैतेन यतस्ततोऽपि सपरो देवः परं वीक्षते ॥८॥

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स खलु श्रीविक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात् महाराजाधि-राजश्रीवल्लालसेनदेवपादानुध्यातपरमेश्वरपरमवैष्णवपरमभट्टारकमहा-राजाधिराजश्रीमल्लक्ष्मणसेनदेवः कुशली। समुपगताशेषराजराजन्यक-राज्ञीराणकराजपुत्रराजामात्यपुरोहितमहाधर्म्माध्यक्षमहासान्धिविग्रहिक-महासेनापतिमहामुद्राधिकृतआन्तरङ्गवृहदुपरिकमहाक्षपटलिकमहा-प्रतीहारमहाभोगिकमहापीलुपतिमहागणस्कदौस्साधिकचौरोद्धरणिक-नौवलहस्त्यश्वगोमहिषाजाविकादिव्यापृतकगौल्मिकदण्डपाशिकदण्डना-यकविषयपत्यादीनन्यांश्च सकलराजपादोपजीविनोध्यक्षप्रचारोक्तानिहा-कीर्त्तितान् चट्टभट्टजातीयान् जनपदान् क्षेत्रकरांश्च ब्राह्मणान् ब्राह्मणो-त्तरान् यथार्हं मानयति बोधयति समादिशति च मतमस्तु भवतां यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तःपातिवरेन्द्र्यां पूर्व्वे बुद्धविहारीदेवतानिकरदेयाम्म-णभूम्याढावापपूर्व्वालिः सीमा। दक्षिणे निचडहारपुष्करिणी सीमा। पश्चिमे नन्दिहरिपाकुण्डी सीमा उत्तरे मोल्लाणखाडी सीमा इत्थं चतुः-सीमावच्छिन्नस्तत्रत्यदेशव्यवहारनलेनदेवगोपथाद्यसारभूवहिः पञ्चो-न्मानाधिकविंशत्युत्तराढावापशतैकात्मकः संवत्सरेण कपर्द्दकपुराण-सार्द्धशतैकोत्पत्तिको वेलहिष्टीग्रामीयभूभागः ससाटविटपः सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सह्यदशापराधः परिहृतसर्व्वपीडो ऽचट्ट-भट्टप्रवेशो ऽकिञ्चित्प्रग्राह्यस्तृणपूतिगोचरपर्यन्तः हुताशनदेवशर्म्मणः प्रपौत्राय मार्क्कण्डेयदेवशर्म्मणः पौत्राय लक्ष्मीधरदेवशर्म्मणः पुत्राय भरद्वाजसगोत्राय भारद्वाजआङ्गिरसबार्हस्पत्यप्रवराय सामवेदकौथुम-शाखाचरणानुष्ठायिने हेमाश्वरथमहादानाचार्यश्रीईश्वरदेवशर्म्मणे

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पुण्येऽहनि विधिवदुदकपूर्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये हेमाश्वरथमहादाने दक्षिणात्वेनो-त्सृज्य आचन्द्रार्क्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनी-कृत्य प्रदत्तोऽस्माभिः ॥ तद्भवद्भिः सर्व्वैरेवानुमन्तव्यम्। भाविभिरपि नृपतिभिरपहरणे नरकपातकभयात् पालने धर्म्मगौरवात्पालनीयम्। भवन्तिं चात्र धर्म्मानुशंसिनः श्लोकाः।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥९॥
भूमिं यः प्रतिगृह्णाति यच्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥१०॥
स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धराम्।
स विष्टायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥११॥
इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१२॥
श्रीमल्लक्ष्मणसेनो नारायणदत्तसान्धिविग्रहिकं इह ईश्वरशासनदाने दूतं व्यधत्त नरनाथः ॥ सं ३ भाद्रदिने २। श्रीनिमहासानि ॥

Summary

This inscription, engraved on both sides of a thick copper-plate, consists 56 lines of elegantly executed and well-preserved writing. The royal seal attached to the top of the plate, by means of a copper-bolt, is equally graceful. The text of this record is composed in verse and prose. It registers a grant of a village by the king Lakshmaṇasēna.

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This grant is exactly similar to Gōvindapur (No.4 above) and Ānuliā (No.6 below) copper-plates of Lakshmaṇasēna. It opens literally as the other two records. The genealogy is described in seven verses which are the saṃe, and occur in the same order, as in these two copper-plates. After the seventh verse this grant has an additional verse in praise of the donor king.

To recall the genealogy, in the Sēna family was boṛn Hēmantasēna (v.4) from whom sprang Vijayasēna (v.5). The latter's son was Vallālasēna (v.6), and Vallālasēna's son, Lakshmaṇasēna (v.7).

The following prose portion begins with a reference to the victorious camp at Vikramapura, whence the present grant was issued, and introduces the *Paramēśvara, Paramavaishṇava, Paramabhaṭṭāraka, Mahārājādhirāja,* Lakshmaṇasēnadēva, who meditated on the feet of *Mahārājādhirāja,* Vallālasēnadēva. Then follows the list of the royal officials and others whom the king addressed regarding the grant of the village, contained in the inscription. This list quite corresponds to the one given in the Naihati plate of Vallālasēna (No.3 abve). Then it is stated that in the third year of his reign king Lakshmaṇasēna granted the village of Vēlahishṭī in the Varēndrī country in the Puṇḍravarddhana *bhukti* to a Brāhmaṇa named Īśvaradēvaśarman of the Bharadvāja *gōtra* and a student of the Kauthuma *śākhā* of the Sāmavēda. He was the great grandson of Hutāśanadēvaśarman, the grandson of Mārkaṇḍēyadēvaśarman and the son of Lakshmīdharadēvaśarman. His *pravaras* were Bhāradvāja, Āṅgīrasa and Bārhaspatya. The grant was made as *dakshiṇā* on the occasion of the gift known as *Hēmāśvaratha.*[1] It was made in the name of lord Nārāyaṇa for the merit and fame of the donor's parents and of donor himself.

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The grant consisted of 120 *āḍhāvāpas* and 5 *unmānas* of land measured according to the standard of measurement prevalent in the locality, and annually yielded 150 *kapardaka-purāṇas.* Various privileges attached to the grant, are the same as found in the Naihati plate referred to above, of course, with a slight difference. The boundaries of the land granted are mentioned as follows: in the east the boundary wall of a Buddhist temple; in the south a tank named Nichaḍahāra; in the west the village of Nandiharipākuṇḍī; and in the north Mōllāṇakhāḍī.

There are four imprecatory and benedictive stanzas in support of the exhortation of the donor for the approval and protection of the grant. The inscription concludes with the statement that the *dūtaka* of the grant was the *Sāndhivigrahika* Nārāyaṇadatta, also mentioned in the same capacity in the Gōvindapur plate (No.4 above).

Note

1. *Hēmāśvaratha* or *hiraṇyāśvaratha* (a horse-chariot of gold) is one of the sixteen great gifts (*shōḍaśamahādānāni*) mentioned in the *Matsya-Purāṇa* and in Hēmadri's Dānakhaṇḍa *EI.,* XII, p.8, *n.* 1).

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No.6

ANULIA COPPER-PLATE OF LAKSHMANASENA

Location	: Ānuliā, Nadia District, West Bengal
Date	: Regnal year 3 (12^{th} century A.D.)
Script	: Gauḍīya
Language	: Sanskrit
King	: Lakshmaṇasēna
Dynasty	: Sēna
Reference	: N.G. Majumdar, *IB.*, III, pp.81-91

Text

Metres: Vv. 1, 2, 4, 6, 7, 8, 10 *Śārdūlavikrīḍita;* 3 *Vasantatilakā;* 5 *Śikhariṇī;* 9, 14 *Pushpitāgrā;* 11-13 *Anushṭubh;* 15 *Āryā*

ॐ ॐ नमो नारायणाय ॥

विद्युद्यत्र मणिद्युतिः फणिपतेर्व्वालेन्दुरिन्द्रायुधं

वारि स्वर्ग्गतरङ्गिणी सितशिरोमाला वलाकावलिः ।

ध्यानाभ्याससमीरणोपनिहितः श्रेयोङ्कुरोद्भूतये

भूयाद्वः सः भवार्त्तितापभिदुरः शम्भोः कपर्द्दाम्बुदः ॥१ ॥

आनन्दोम्बुनिधौ चकोरनिकरे दुःखच्छिदात्यन्तिकी

कह्लारे हतमोहता रतिपतावेकोहमेवेति धीः ।

यस्यामी अमृतात्मनः समुदयन्त्याशुप्रकाशाज्जग-

त्यत्रिध्यानपरम्परापरिणतं ज्योतिस्तवास्ताम्मुदे ॥२ ॥

सेवावनम्रनृपकोटिकिरीटरोचिरम्बूल्लसत्पदनखद्युतिवल्लरीभिः ।

तेजोविषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनाथवंशे ॥३ ॥

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आकौमारविकस्वरैर्द्दिशि दिशि प्रस्यन्दिभिर्द्दोर्यशः-
प्रालेयैररिपुराजवक्त्रानलिनम्लानीः समुन्मीलयन्।
हेमन्तः स्फुटमेव सेनजननक्षेत्रौघपुण्यावली-
शालिश्लाघ्यविपाकपीवरगुणस्तेषामभूद्वंशजः ॥४॥
यदीयैरद्यापि प्रचितभुजतेजस्सहचरै-
र्यशोभिः शोभन्ते परिधिपरिणद्धा इव दिशः।
ततः काञ्चीलोलाचतुरचतुरम्भोधिलहरी-
परीतोर्व्वीभर्त्ताजनिविजयसेनः स विजयी ॥५॥
प्रत्यूहः कलिसम्पदामनलसो वेदायनैकाध्वगः
सङ्ग्रामः श्रितजङ्गमाकृतिरभूद्बल्लालसेनस्ततः।
यश्चेतोमयमेव शौर्य्यविजयी दत्त्वौषधं तत्क्षणा-
दक्षीणारचयाञ्चकार वशगाः स्वस्मिन् परेषां श्रियः ॥६॥
सम्मुक्तान्यदिगङ्गनागणगुणाभोगप्रलोभाद्दिशा-
मीशैरंशसमर्प्पणेन घटितस्तत्तत्प्रभावस्फुटैः।
दोरुष्मक्षपितारिसङ्गररसो राजन्यधर्म्माश्रयः
श्रीमल्लक्ष्मणसेनभूपतिरतः सौजन्यसीमाजनि ॥७॥
आम्नायः प्रणिनाय यानि मुनयो यान्यस्मरन् संस्तुता-
न्याचारेषु च यानि तानि ददिरे दानानि दैन्यद्रुहा।
ह्रीणत्वे च तथाप्यनेन नियमं कालेषु संख्यातता-
न्देयेष्वर्थिनमन्तरेण च फलाशंसां विधौ शृण्वता ॥८॥
समयमपि समुद्धतं नुमस्तं तदसिमहौषधमुद्बभूव यत्र।

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भवति परपुरप्रवेशसिद्धिः करविधृते सकृदेव यस्य मूले ॥९॥

यान् सम्बन्ध्य जगत्त्रयीवितरणे मित्त्रैर्व्वलिर्व्वारितो

यैः सङ्गम्य न गङ्गया क्षणमपि स्वर्ग्गोपि संस्मर्य्यते।

तानुच्चैरतिशायिशालिवसुधानारामरम्यान्तरा-

न्विप्रेभ्योयमदत्त पत्तनगणान् भूमीपतिर्भूयशः ॥१०॥

स खलु श्रीविक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात्। महाराजाधि-राजश्रीवल्लालसेनदेवपादानुध्यातपरमेश्वरपरमवैष्णवपरमभट्टारकमहारा-जाधिराजश्रीमल्लक्ष्मणसेनदेवः कुशली समुपगताशेषराजराजन्यक-राज्ञीराणकराजपुत्रराजामात्यपुरोहितमहाधर्म्माध्यक्षमहासान्धिविग्रहिक-महासेनापतिमहामुद्राधिकृतान्तरङ्गबृहदुपरिकमहाक्षपटलिकमहाप्रतीहार-महाभोगिकमहापीलुपतिमहागणस्थदौस्साधिकचौरोद्धरणिकनौबलहस्त्य श्वगोमहिषाजाविकादिव्यापृतकगौल्मिकदण्डपाशिकदण्डनायकविषयप-त्यादीन्। अन्यांश्च सकलराजपादोपजीविनोऽध्यक्षप्रचारोत्त्कानिहा-कीर्तितान्। चट्टभट्टजातीयान् जनपदान्। क्षेत्रकराँश्च ब्राह्मणान् ब्राह्मणो-त्तरान् यथार्हं मानयति बोधयति समादिशति च। मतमस्तु भवतां। यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तःपातिव्याघ्रतटयाम्। पूर्व्वे अश्वत्थवृक्षः सीमा। दक्षिणे जलपिल्ला सीमा। पश्चिमे शान्तिगोपीशासनं सीमा। उत्तरे मालामञ्चवाटी सीमा। इत्थं चतुःसीमावच्छिन्नं वृषभशङ्करनलेन सकाकिनीकसप्तत्रिंशदुन्मानाधिकाढावापान्वितनवद्रोणोत्तरभूपाटकैका-त्मकं संवत्सरेण कपर्द्दकपुराणशतैकोत्पत्तिकं माथरण्डियाखण्डक्षेत्रं सझाटविटपं सजलस्थलं सगर्त्तोषरं सगुवाकनारिकेलं सह्यदशापराधं

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परिहृतसर्व्वपीडम् अचट्टभट्टप्रवेशम् अकिञ्चित्प्रग्राह्यं तृणपूतिगोचरपर्यन्तं विप्रदासदेवशर्म्मणः प्रपौत्राय शङ्करदेवशर्म्मणः पौत्राय देवदासदेव-शर्म्मणः पुत्राय कौशिकसगोत्राय विश्वामित्रबन्धुलकौशिकप्रवराय यजुर्व्वेदकाण्वशाखाध्यायिने पण्डितश्रीरघुदेवशर्म्मणे पुण्येऽहनि विधि-वदुदकपूर्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये उत्सृज्य आचन्द्रार्कक्षितिसमकालं यावत् भूमिच्छिद्र-न्यायेन ताम्रशासनीकृत्य प्रदत्तमस्माभिः। तद्भवद्भिः सर्व्वैरेवानुम-न्तव्यम्। भाविभिरपि नृपतिभिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात् पालनीयम्। भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः।

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥११॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥१२॥

आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।
भूमिदाता कुले जातस्स नस्त्राता भिविष्यति ॥१३॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्यमनुष्यजीवितं च।
सकलमिदमुदाहृतं च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१४॥

श्रीमल्लक्ष्मणसेनो नारायणदत्तसान्धिविग्रहिकम्।
रघुदेवशासनेऽकृत दूतं भूमण्डलीबलभित् ॥१५॥

सं ३ भाद्रदिने ९ महासां नि॥ श्री नि॥

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Summary

This insrciption, engraved on both sides of a single copper-plate, consists 56 lines of carefully executed and well-preserved writing. A seal bearing the representation of the ten-armed deity Sadāśiva, within a circular dotted border, is affixed to the top of the plate as in other land-grants of the Sēna dynasty. The text of this record is partly in prose and partly in verse. It registers a grant of land made by king Lakshmaṇasēna.

The record begins with obeisance to god Nārāyaṇa and an invocation in two verses to god Śiva and the moon. It then gives in five verses the genealogy of the Sēna kings from Hēmantasēna to Lakshmaṇasēna, which are found also in the Gōvindapur and Tarpandhigī copper-plates of Lakshmaṇasēna (Nos.4 and 5 above). In the Sēna family was born Hēmantasēna (v.4) from whom sprang Vijayasēna (v.5). The latter's son was Vallālasēna (v.6), and Vallālasēna's son, Lakshmaṇasēna (v.7). Regarding this king this copper-plate gives three new stanzas (vv.8-10) which are not found elswhere. V.8 praises him as an enemy of poverty (*dainyadruhā*) and a liberal donor of gifts; v.9 praises his sword; and v.10 states that he gave away to Brāhmaṇas several excellent villages, consisting of land growing paddy and interspersed with gardens.

The object of the inscription is to record a grant of land, *viz.,* a field, Mātharaṇḍiyā-khaṇḍa-kshētra, by Lakshmaṇasēna, who is described as *Paramēśvara, Paramavaishṇava, Paramabhaṭṭāraka* and *Mahārājādhirāja.* The plate was issued from the 'victorius camp' (*jaya-skandhāvāra*) situated at Vikramapura. The land granted was within the jurisdiction of Vyāghrataṭī[1] belonging to the Pauṇḍravarddhana-bhukti. The donee was *paṇḍita* Raghudēvaśarmman, son of Dēvadāsadēvaśarmman, grandson of Śaṁkaradēvaśarman and great-grandson of Vipradāsadēvaśarman, belonging to the Kauśika *gōtra,*

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Viśvāmitra, Bandhula and Kauśika *pravaras* and a student of the Kāṇva *śākhā* of the Yajurvēda. The date of the grant is the ninth day of Bhādra of the third year of Lakshmaṇasēna. The *dūtaka* was the *Mahāsāndhi-vigrahika* Nārāyaṇadatta, who is also the *dūtaka* of Lakshmaṇasēna's Gōvindapur (No.4 above) and Tarpandighī (No.5 above) copper-plates.

The land that was granted amounted to 1 *pāṭaka*, 9 *drōṇa*, 1 *āḍhāvāpa*, 37 *unmānas* and 1 *kākiṇikā* and yielded annually 100 *kapardaka-purāṇas*. It was measured according to the *Vṛishabha-śaṅkara-nala*. This measuring system is said to have been introduced by the king Vijayasēna, the grnadfather of Lakshmaṇasēna. This land had for its four boundaries, a banyan tree on the east, Jalapillā on the south, Śāntigōpī-śāsana on the west, and Mālāmañchavāṭī on the north. The list of the officials and others addressed by the king in respect of the grant, and the privileges attached to the gift of land are the same as mentioned in the Naihati plate of Vallālasēna (No.3 above). This grant was made in the name of lord Nārāyaṇa for the merit and fame of the donor's parents and the donor himself.

The grant portion concludes with the usual exhortation of the donor for the approval and protection of the grant, which is followed by four of the customary imprecatory and benedictive stanzas.

Notes

1. Vyāghrataṭī is described as a *maṇḍala* of the Pauṇḍravarddhana-bukti in the Khālimpur copper-plate of Dharmapāla (*USVAE.*, VI, No.61) and simply as a *maṇḍala*, in the Nālandā copper-plate of Dēvapāla (*ibid.*, No.64).

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No.7
INDIA OFFICE PLATE OF LAKSHMANASENA

Location	: India Office Library, London
Date	: Regnal year 27 (1205 A.D.)[1]
Script	: Gauḍīya
Language	: Sanskrit
King	: Lakshmaṇasēna
Dynasty	: Sēna
Reference	: Randle, H.N., *EI.*, XXVI, pp.1ff.

Text

Metres: Vv. 1, 2, 5, 7, 10 *Śārdūlavikrīḍita;* 3, 19 *Pushpitāgrā;* 4, 11 *Sragdharā;* 6 *Mālinī;* 8 *Vasantatilakā;* 9 *Upajāti;* 12, 13 *Mandākrāntā;* 14-18 *Anushṭubh;* 20 *Āryā*

सिद्धम्। ओं नमो नारायणाय।

यस्याङ्के शरदम्बुदोरसि तडिल्लेखेव गौरी प्रिया

देहार्द्धेन हरिं समाश्रितमभूद्यस्यातिचित्रम् वपुः।

दीप्तार्कद्युतिलोचनत्रयरुचा घोरं दधानो मुखम्

देवस्त्वां स निरस्तदानवगजः पुष्णातु पञ्चाननः ॥१॥

स्वर्ग्गङ्गाजलपुण्डरीकममृतप्रावारधारागृहम्

शृङ्गारद्रुमपुष्पमीश्वरशिखालङ्कारमुक्तामणिः।

क्षीराम्भोनिधिजीवितं कुमुदिनीवृन्दैकवैहासिको

जीयान्मन्मथराजपौष्टिकमहाशान्तिद्विजश्चन्द्रमाः ॥२॥

त्रिभुवनजयसम्भृतार्थक्लिप्तैः क्रतुभिरवारितसत्त्रिणोमराणाम्।

अजनिषत तदन्वये धरित्रीवलयविशृङ्खलकीर्त्तयो नरेन्द्राः ॥३॥

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पौराणीभिः कथाभिः प्रथितगुणगणे वीरसेनस्य वंशे
कर्णाटक्षत्रियाणामजनि कुलशिरोदामसामन्तसेनः ।
कृत्वा निर्व्वीरमुर्व्वीतलमधिकतरां तृप्यता नाकनद्यां
निर्णिक्तो येन युध्यद्रिपुरुधिरकणाकीर्ण्णधारः कृपाणः ॥४ ॥
वीराणामधिदैवतं रिपुचमूमाराङ्कमल्लव्रत-
स्तस्माद्विस्मयनीयशौर्यमहिमा हेमन्तसेनोभवत् ।
क्षीरोदाधरवाससो वसुमतीदेव्या यदीयं यशो
रत्नस्येव सुमेरुमौलिमिलितं क्षौमश्रियं पुष्यति ॥५ ॥
अजनि विजयसेनस्तेजसां राशिरस्मा-
त्समरविसृमराणां भूभृतामेकशेषः ।
इह जगति विषेहे येन वंशस्य पूर्व्वः
पुरुष इति सुधांशौ केवलं राजशब्दः ॥६ ॥
भूचक्रं कियदेतदावृतमभूद्यद्वामनस्यांघ्रिणा
नागानां कियदास्पदं यदुरसा लङ्घन्ति गूढाङ्घ्रयः ।
एकाहाद्यदनूरुरञ्चति कियन्मात्रं तदप्यम्बरं
यस्येतीव यशो ह्रिया त्रिभुवनव्यास्याऽपि नो तृप्यति ॥७ ॥
तस्मादशेषभुवनोत्सवपार्व्वणेन्दुर्व्वल्लालसेनजगतीपतिरुज्जगाम ।
यः केवलं न खलु सर्व्वनरेश्वराणामेकः समग्रविदुषामपि चक्रवर्त्ती ॥८ ॥
परापरान्तःपुरमौलिरत्नं चालुक्यभूपालकुलेन्दुलेखा ।
तस्य प्रियाभूद्बहुमानभूमिर्ल्लक्ष्मीपृथिव्योरपिरामदेवी ॥९ ॥
एताभ्यां वसुदेवदेवकसुतादेहान्तराभ्यामिव

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श्रीमल्लक्ष्मणसेनमूर्त्तिरजनि क्ष्मापालनारायणः।

चक्रे यन्मयजन्मनिस्सहमिलन्निद्रान्धवच्चञ्चलात्

कृष्टेनाधिपयोधि कञ्चुकमिव त्यक्त्वा प्रमुग्धं वपुः ॥१० ॥

दृप्यद्गौडेश्वरश्रीहठहरणकला यस्य कौमारकेलिः

कालिङ्गेनाङ्गनाभिः प्रतिपद . धदाश्चक्रिरे यस्य यूनः।

येनासौ काशिराजः समरभुवि जितो यस्य निस्त्रिंशधारा-

भीरुः प्राग्ज्योतिषेन्द्रश्चरणजरजसा निर्म्ममे कार्म्मणानि ॥११ ॥

आकौमारं समरजयिना कुर्व्वतोर्व्वीमवीरा-

मेतेनामी कथमिव दिशामीशितारो विमुक्ताः।

अष्ट . अङ्गे वपुषि कलया तस्य तेष्टौ प्रविष्टाः

प्रध्वस्तेति प्रभवति न हि क्षत्त्रियाणां कृपाणः ॥१२ ॥

यत्रारामद्रुमदलरुचा शैवलिन्यर्द्धशृङ्गाः

प्रस्यन्द्यम्भोजनपदगुणैर्येषु रोमाञ्चिता भूः।

प्राणान् मुञ्चन्त्यवनिपतयो नो च नर्यानिनेन

ग्रामास्ते ते सपदि ददिरे कोटिशः शासनानि ॥१३ ॥

ते खलु . . . . ग्रामपरिसरसमावासितश्रीमज्जयस्कन्धावारात् परमेश्वरपरमवैष्णवपरमभट्टारकमहाराजाधिराजश्रीवल्लालसेनदेवपादानु- ध्यातवि . . . . रजगद्धन्यमंदरप्रमथितसोमसमरसागरसमासादित्यश्री . लक्ष्मीव सेनकुलकुशेशयविकासवासरकरगौडेश्वरपरमेश्वरपरमनारसिंह- परमभट्टारकमहाराजाधिराजश्रीमल्लक्ष्मणसेनदेवपादा विजयिनः। समुप- गताशेषराजराजन्यकराज्ञीराणकराजपुत्रराजामात्यमहापुरोहितमहाध-

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म्मार्ध्यक्षमहासान्धिविग्रहिकमहासेनापतिमहामुद्राधिकृतान्तरङ्गबृहदुप-
रिकमहाक्षपटलिकमहाप्रतीहारमहाभोगिकमहापीलुपतिमहागणस्थदौः-
साधिकचौरोद्धरणिकनौबलहस्त्यश्वगोमहिषाजाविकादिव्यापृतकगौल्मि-
कदण्डपाशिकदण्डनायकविषयपत्यादीन् अन्यांश्च सकलराजपदोपजी-
विनोध्यक्षप्रचारोक्तानिहाकीर्त्तितान् चट्टभट्टजातीयान् जनपदान् क्षेत्रकरान्
ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हं मानयन्ति बोधयन्ति समादिशन्ति च
मतमस्तु भवतां यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तःपातिवाश्वशावृत्त्यन्त-
र्ग्गतवट्टुम्बीचतुरके पूर्व्वे खावोलापाण्डिः सीमा। दक्षिणे जलदाण्डिः
सीमा। पश्चिमे सुजनदी सीमा। उत्तरेऽपि तथा सीमा। इत्थञ्चतुः-
सीमावच्छिन्नः कविल्लीचुञ्चलीगाण्डोलीदेहिपाखण्डक्षेत्रसमेतवाप .....
.... चतुरके पूर्वे त्रडपासलम्वन्निभूसूत्रद्वयं
सिंहडाविल्ली तथा कैमजग्रावाडी पश्चिमकाण्डस्तथा ....
. जिप्रस्तरीयचतुःसूत्रभूस्तज्जलनिर्ग्गमजाश्रः सीमा दक्षिणे जलदाण्डिः
सीमा पश्चिमे खावोलापाण्डिः सीमा। उत्तरे वलेङ्ग्वेनदः सीमा।
इत्थञ्चतुःसीमावच्छिन्नो मा ....
मकेशदेवदेशः। इत्थमेतावुपरिलिखितभूसीमावच्छिन्नौ। द्वाविंशतिहस्ते
न परिमितः .... वभूसमेत-
काकिनो द्वाविंशतियष्ट्यधिकपादिकोपेतद्रोणिकान्वित .... दश .
.... कौ सम्वत्सरेण कपर्दकपुराणशत-
चतुष्टयोत्पत्तिकौ खण्डक्षेत्रचतुष्टयसमेत ....
....

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कियदेकभूभागौ सझाटविटपौ सजलस्थलौ सगर्त्तोषरौ सगुवाकनारिकेलौ सह्यदशापराधौ परिहृतसर्व्वपीडावचट्टभट्टप्रवेशावकिञ्चित्प्रग्राह्यौ तृणयूतिगोचरपर्यन्तौ बुद्धदेवशर्म्मणः प्रपौत्राय जयदेवशर्म्मणः पौत्राय महादेवदेवशर्म्मणः पुत्राय मौद्गल्यसगोत्राय और्व्वच्यवनभार्ग्गवजामदग्न्याप्नवानप्रवराय सामवेदकौथुमशाखाचरणानुध्यायिने पाठकश्रीपद्मनाभदेवशर्म्मणे पुण्येहनि विधिवदुदकपूर्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य महादेवी .... पादेवीमहादेवीकल्याणदेव्योः पुण्यप्राप्तिनिमित्तं .... समस्तेन शतचतुष्टयोत्पत्तिकां भूमिमुत्सृज्याचन्द्रार्क्कक्षितिसमकालं यावद्भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तावस्माभिः। तद्भवद्भिः सर्व्वैरेवानुमन्तव्यं। भाविभिरपि नृपतिभिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात् शासनमिदं पालनीयम्। भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः।

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥१४॥
बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१५॥
आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।
भूमिदोस्मत्कुले जातः स नस्त्राता भविष्यति ॥१६॥
षष्टिं वर्ष सहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥१७॥

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स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।

स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥१८ ॥

इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥१९ ॥

अरिराजमदनशङ्करनरपतिरकरोन्मन्त्रिशतमुख्यम् ।

शङ्करधरमिह दूतं गौडमहासान्धिविग्रहिकम् ॥२० ॥

श्री नि महासां नि श्रीमद्राज नि श्रीमदनशङ्कर नि । श्रीमत्साङ्गसमय

नि । सं । २७ का । दिने ६ ।

Summary

This inscription, engraved on a single copper-plate, consists 59 lines of ill-preserved writing. Many letters are illegible due to corrosion. But this plate so closely resembles the Mādhāinagar plate of Lakshmaṇa-sēna (No.8 below) that the *lacunae* over a large part of it can be supplied from the Mādhāinagar plate. The seal projected from the top edge carries the usual Sēna device, the image of Sadāśiva. The text of the grant is composed in a mixture of prose and verse. This inscription records the grant of two plots of land made by the king Lakshmaṇasēna in favour of a Brāhmaṇa.

The invocation and genealogy in thirteen verses, identical with those of the Mādhāinagar inscription, occupy the first 23 lines of the plate. The remainder is in prose, with the exception of the *dharmānuśaṁsinaḥ slōkāḥ* (vv.14-19) which are given precisely as in the Mādhāinagar plate up to the point to which that plate is legible. The list of officials addressed corresponds in every respect with that found in other Sēna grants. But the amplification of Lakshmaṇasēna's titles which occupies six lines in the Mādhāinagar plate is here reduced to two

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lines. Lakshmaṇasēna is described in both plates as *Gauḍēśvara, Paramēśvara, Paramanārasiṁha, Parama-bhaṭṭāraka* and *Mahārājādhirāja,* but the present plate omits the description of him as *Paramadīkshita, Parama-brahmakshatriya, Vikalīkṛita*-Kaliṅga and *Vikrama-vaśīkṛita*-Kāmarūpa. The omission here seems to have no significance. The references to Kaliṅga and Kāmarūpa made in the verse *praśasti* were presumably regarded sufficient record.

The grant contained in this inscription was issued by *Mahārājādhirāja, Arirāja-madana-śaṅkara* Lakshmaṇa-sēnadēva. The name of the place of issue is doubtful. The grant is dated on the 6th day of the month Kārttika in the year 27, and was executed by Śaṅkaradhara, the *Gauḍa-Mahāsāndhivigrahika* as *dūta.* It is a conveyance of land to *Pāṭhaka* Padmanābhadēvaśarman, son of Mahādēva-dēvaśarman, grandson of Jayadēvaśarman and great-grandson of Buddhadēvaśarman, of the Maudgalya *gōtra* and the Aurva, Chyavana, Bhārgava, Jāmadagnya and Āpnavāna *pravaras,* a follower of the Kauthuma *śākhā* of the Sāmavēda. The motive of the gift was to win merit for the *Mahādēvī . .* pādēvī and the *Mahādēvī* Kalyāṇadēvī. The land conveyed consisted of two adjacent estates, of the annual value of 400 *kapardaka-purāṇas,* in the Puṇḍravarddhana-*bhukti,* one at least (possibly both) being in the Vaṭumbī *chaturaka* of Vāśchaśa *āvṛitti* of that *bhukti.* Both portions of land had as their southern boundary Jaladāṇḍi, while the village Khāvōlāpāṇḍi formed the eastern boundary of one and the western boundary of the other. That on the west is bounded on the north and west by the Suja-nadī. That on the east is bounded on the north by Valēṅgavēnada, and on the east by Siṁhaḍāvillī, by the southern part of Kaimajagrāvāḍī and apparently by a water-exit. The lands conveyed comprised four part-estates (*khaṇḍa-kshētra*) named Kāvillī, Chuñchalī, Gāṇḍōlī and Dēhipā. Measurements

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given are not intelligible. There is possibly a reference to 22 *hasta* unit of measurement.

Note

1. Lakshmaṇasēna ascended the throne in 1178 A.D. (*The struggle for empire*, p.38).

☼☼☼☼☼

No.8
MADHAINAGAR COPPER-PLATE OF LAKSHMANASENA

Location	: Mādhāinagar, Pabna District, Bangladesh
Date	: 12th century A.D.
Script	: Gauḍīya
Language	: Sanskrit
King	: Lakshmaṇasēna
Dynasty	: Sēna
Reference	: Majumdar, N.G., *IB.*, III, pp.106 ff; Sircar, D.C., *Sel.Ins.*, II, pp. 124 ff.

Text

Metres: Vv. 1, 2, 5, 7, 10 *Śārdūlavikrīḍita;* 3 *Pushpitāgrā;* 4, 11 *Sragdharā;* 6 *Mālinī;* 8 *Vasantatilakā;* 9 *Upēndravajrā;* 12, 13 *Mandākrāntā;* 14-16 *Anushṭubh*

ॐ ॐ नमो नारायणाय ॥

यस्याङ्के शरदम्बुदोरसि तडिल्लेखेव गौरी प्रिया

देहार्द्धेन हरिं समाश्रितमभूद्यस्यातिचित्रं वपुः ।

दीप्तार्कद्युतिलोचनत्रयरुचा घोरं दधानो मुखं

देवत्रासनिरस्तदानवगजः पुष्णातु पञ्चाननः ॥१ ॥

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स्वर्गङ्गाजलपुण्डरीकममृतप्रादारधारागृहं

शृङ्गारद्रुमपुष्पमीश्वरशिखालङ्कारमुक्तामणिः ।

क्षीराम्भोनिधिजीवितं कुमुदिनीवृन्दैकवैहासको

जीयान्मन्मथराजपौष्टिकमहाशान्तिद्विजश्चन्द्रमाः ॥२॥

त्रिभुवनजयसम्भृतावक्लृप्तैः क्रतुभिरवाधितसत्त्रिनोऽमराणाम् ।

अजनिषत तदन्वये धरित्रीवलयविशृङ्खलकीर्त्तयो नरेन्द्राः ॥३॥

पौराणीभिः कथाभिः प्रथितगुणगणे वीरसेनस्य वंशे

कर्ण्णाटक्षत्रियाणामजनि कुलशिरोदाम सामन्तसेनः ।

कृत्वा निर्व्वीरमुर्व्वीतलमधिकतरान्तृप्यता नाकनद्यां

निर्णिक्तो येन युध्यद्रिपुरुधिरकणाकीर्णधारः कृपाणः ॥४॥

वीराणामधिदैवतंरिपुचमूमाराङ्कमल्लव्रत-

स्तस्माद्विस्मयनीयशौर्यमहिमा हेमन्तसेनोऽभवत् ।

क्षीरोदाधरवाससो वसुमतीदेव्या यदीयं यशा

रत्नस्येव सुमेरुमौलिमिलितं क्षौमश्रियं पुष्यति ॥५॥

अजनि विजयसेनस्तेजसां राशिरस्मात्

समरविसृमराणां भूभृतामेकशेषः ।

इह जगति विषेहे येन वंशस्य पूर्व्वः

पुरुष इति सुधांशौ केवलं राजशब्दः ॥६॥

भूचक्रं कियदेतदावृतमभूद्यद्वामनस्याङ्घ्रिणा

नागानां कियदाभ्युदर्यमुरसालङ्घन्ति गूढाङ्घ्रयः ।

एकाहोद्यदनूरुरञ्चति कियन्मात्रन्तदप्यम्बरं

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यस्येतीव यशो ह्रिया त्रिभुवनं व्याप्यापि नो तृप्यति ॥७॥

तस्मादशेषभुवनोत्सवकारणेन्दु-

र्व्वल्लालसेनजगतीपतिरुज्जगाम ।

यः केवलं न खलु सर्व्वनरेश्वराणा-

मेकः समग्रविबुधामपि चक्रवर्त्ती ॥८॥

धराधरान्तःपुरमौलिरत्नचालुक्यभूपालकुलेन्दुलेखा ।

तस्य प्रियाभूद्बहुमानभूमिर्ल्लक्ष्मीपृथिव्योरपि रामदेवी ॥९॥

एताभ्यां वसुदेवदेवकसुतादेहान्तराभ्यामिव

श्रीमल्लक्ष्मणसेनमूर्त्तिरजनि क्ष्मापालनारायणः ।

चक्रे यन्मयजन्मनिःसहमिलन्निद्रान्धवच्चञ्चलात्

कृष्टेनाधिपयोधिकञ्चुकमिव त्यक्त्वा प्रमुग्धं वपुः । ॥१०॥

आसीद्गौडेश्वरश्रीहठहरणकला यस्य कौमारकेलिः

कालिङ्गेनाङ्गनाभिः प्रतिपदमुपदाश्वक्रिरे यस्य यूनः ।

येनासौ काशिराजः समरभुवि जितो यस्य निस्त्रिंशधारा-

भीरुः प्राग्ज्योतिषेन्द्रश्चरणजरजसा निर्म्ममे कार्म्मणानि ॥११॥

आकौमारं समरजयिना कुर्व्वतोर्व्वीमवीरा-

मेतेनामी कथमिव दिशामीशितारोविमुक्ताः ।

अष्टप्राङ्गे वपुषि कलया तस्य तेष्टौ प्रविष्टाः

प्रह्वीभूते प्रभवति न हि क्षत्त्रियाणां कृपाणः ॥१२॥

यत्रारामद्रुमदलरुचा शैवलिन्यर्द्धशृङ्गाः

प्रस्यन्द्यम्भोजनपदगुणैर्येषु रोमाञ्चिता भूः ।

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प्राणान् मुञ्चन्त्यवनिपतयो नो च नर्यावनेन

ग्रामास्ते ते सपदि ददिरे कोटिशः शासनानि ॥१३॥

. . . निर्गते खलु धार्य्यग्रामपरिसरसमावासितश्रीमज्जयस्कन्धावारात् . . .

परमभट्टारकमहाराजाधिराजश्रीवल्लालसेनदेवपादानुध्यातश्री . . . .

. . . .

विक्रमस्य वीरचक्रवर्त्तिसार्व्वभौम . . . . . . सोमवंशप्रदीपराजप्रताप-नारायणपरमदीक्षितपरमब्रह्मक्षत्रियसुमेरु . . . . क्रीडावधूतमशेषकेलि-विकलीकृतकलिङ्गविक्रमवशीकृतकामरूपावनीमण्डलैकचक्रवर्त्ति . . . गौडेश्वरपरमेश्वरपरमनारसिंहपरमभट्टारकमहाराजाधिराजश्रीमल्लक्ष्मणसे-नदेवपादा विजयिनः समुपगताशेषराजराजन्यकराज्ञीराणकराजपुत्ररा-जामात्यमहापुरोहितमहाधर्म्माध्यक्षमहासान्धिविग्रहिकमहासेनापतिम-हामुद्राधिकृतान्तरङ्गबृहदुपरिकमहाक्षपटलिकमहाप्रतीहारमहाभोगिक-महापीलुपतिमहागणस्थदौःसाधनिकचौरोद्धरणिकनौबलहस्त्यश्वगोमहि-षाजाविकादिव्यापृतकगौल्मिकदण्डपाशिकदण्डनायकविषयपत्यादीन-न्यांश्च सकलराजपादोपजीविनोऽध्यक्षप्रचारोक्तानिहाकीर्त्तितान् चट्टभट्ट-जातीयान् जनपदान् क्षेत्रकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हं मानयन्ति बोधयन्ति समादिशन्ति च मतमस्तु भवताम्। यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तःपातिवरेन्द्र्यां कान्तापुरावृत्तौ रावणसरसिङ्किस्थाने पूर्व्वे चडस्पसापाटकपश्चिमभूःसीमा दक्षिणे गयनगरोत्तरभूः सीमा पश्चिमे गुण्डीस्थिरापाटकपूर्व्वभूः सीमा उत्तरे गुण्डीदापणियादक्षिणभूः सीमा। इत्थं चतुःसीमावच्छिन्नगोयवगोचराद्यस्य च देवब्राह्मणपाल्य

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भवद्भिः एकनवतिखाडिकाधिकभूखाडिशतैकात्मको संवत्सरेण कपर्दकाष्टषष्ठिपुराणाधिकशतमूल्योत्पत्तिको दापणियापाटकः। सझाट-विटपः सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सह्यदशापराधः परिहृतसर्व्वपीडोऽचट्टभट्टप्रवेशः अकिञ्चित्प्रग्राह्यस्तृणपूतिगोचरपर्य्यन्तः दामोदरदेवशर्म्मणः प्रपौत्राय श्रीरामदेवशर्म्मणः पौत्राय कुमारदेव-शर्म्मणः पुत्राय कौशिकसगोत्राय कौशिकात्रिजमदग्निप्रवराय अथर्व्व-वेदपैप्पलादशाखाध्यायिने शान्त्यागारिकश्रीगोविन्ददेवशर्म्मणे विधिव-दुदकपूर्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सप्तविंशश्रावणदिवसे ...... पूर्व्वकमूलाभिषेकः .. . ऐन्द्री महाशान्ति ..... तगति ...... णिकादि ... उत्सृज्या-चन्द्रार्क्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन प्रदत्तोऽस्माभिः तद्-भवद्भिः सर्व्वैरेवानुमन्तव्यं भाविभिरपि नृपतिभिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात् पालनीयं। भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः।

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥१४॥
बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१५॥
आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः।
भूमिदोऽस्मत् कुले जातस्स न स्त्राता भविष्यति ॥१६॥ ....
....

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Summary

This inscription, engraved on both sides of a single copper-plate, consists 58 lines of writing which is in a bad state of preservation. In many places letters have disappeared through corrosion, especially on the reverse side of the plate, and this has rendered complete restoration of the text impossible. The composition of the text is in a mixture of prose and verse. The verses, which are at least thirteen in number, occur also in the India office plates of Lakshmaṇasēna (No.7 above). Resemblance of a few verses of this plate with a few of the Deopārā inscription have been noted by scholars. Thus verses 4 and 6 of this inscription are parallel respectively to verses 5 and 16 of the Deopārā inscription. It was therefore suggested that both the records are the compositions of the same poet, namely, Umāpatidhara. It is further noted that the expression *Mārāṅkamalla* (ll.8-9) of the present copper-plate corresponds to *Mārāṅkavīra* of the Deopārā inscription (l.10) and that in both the records these expressions have been used with reference to Hēmantasēna. Again verse 2 of this record almost exactly corresponds to a verse ascribed to Umāpatidhara in the *Saduktikarṇāmṛita.* It is therefore not unlikely that the poet lived not only in the court of Vijayasēna, but also in that of his son and grandson. The tradition recorded by Mērutuṅga that Umāpati was the minister of Lakshmaṇasēna may not after all be without foundation.

The inscription is one of the *Paramēśvara, Paramabhaṭṭāraka, Mahārājādhirāja,* Lakshmaṇasēna, who meditated on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja,* Vallālasēna (ll.26-33), whose predecessor Vijayasēna was also probably mentioned in the previous line (l.25). The record opens with obeisance to god Nārāyaṇa. Vv. 1 and 2 are addressed to Śiva (Pañchānana) and to the Moon god respectively. Next we are told that in the latter's lineage were born kings

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(*narēndrāḥ,* v.3) and that in the family of Vīrasēna who was one of them, flourished Sāmantasēna, 'the headgraland of the Karṇṇāṭa-Kshatriyas' (v.4). From him was born Hēmantasēna (v.5) whose son was Vijayasēna (v.6). From the latter was born Vallālasēna who married Rāmadēvī, daughater of a Chālukya king (vv.8-9). Her son was Lakshmaṇasēna (v.10) who seems to be described in copper-plate as having suddenly seized the kingdom of Gauḍa, raided Kaliṅga and defeated the king of Kāśi in battle (v.11). Lines 20-24 comprising vv.12-13 refer to dread felt by the ruler of Prāgjyōtisha which was caused by the sharp blade of Lakshmaṇasēna's sword, contain conventional praise of the latter's valour and mention the gift of a great number of villages. Lines 26-32 contained originally a lengthy description of the reigning sovereign Lakshmaṇasēna, who is decorated with a number of titles, such as *Vīrachakravarti, Sārvabhauma,* and so on and described as 'the great Brahma-kshatriya,' 'one who subdued Kāmarūpa by his prowess,' 'who overthrew Kaliṅga' (*vikalīkṛita-Kaliṅga*), and as Gauḍēśvara or 'lord of Gauḍa.'.

The grant was issued from Dhāryagrāma. It is addressed by the king to his various officials and also other persons whose list corresponds with that found in other Sēna grants. The grant consisted of a village called Dāpaṇiyā-pāṭaka comprising 100 *bhūkhāḍīs* and 91 *khāḍikās* (*i.e.,* 91 *khāḍīs*) of İnad yielding an annual income of more than 168 *kapardaka-purāṇas.* It was situated near Kāntāpura, in Varēndrī, within the Puṇḍravarddhana-*bhukti.* Its four boundaries were as follows: the land abutting on the western side of Chaḍaspasāpāṭaka on the east; the land abutting on the northern side of Gayanagara on the south; the land abutting on the eastern side of Guṇḍīsthirā-pāṭaka on the west; and the land abutting on the southern side of Guṇḍīdāpaṇiyā on the north. The same privileges as found

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in the other Sēna grants were attached to this gift of land which was made in the name of lord Nārāyaṇa and for the merit and fame of the parents of the donor and the donor himself.

The donee was the *Śāntyāgārika* Gōvindadēvaśarman, son of Kumāradēvaśarman, grandson of Rāmadēvaśarman and great-grandson of Dāmōdaradēvaśarman, belonging to the Kauśika *gōtra* and a student of the Pippalāda *śākhā* of the Atharvavēda. The mention of *mūlābhishēka* or original coronation' in 1.49 probably indicates that the grant was made in connection with it (cf. Gōvindapur copper-plate No.4 above). The record concludes with the usual exhortation of the donor for the approval for and protection of the grant followed by three of the imprecatory and benedictive stanzas. The last two lines and a half are completely lost.

The record is of great historical importance. Here Sāmantasēna is called *Karṇāṭkshatriya.* This suggests that the Sēnas originally came from Karṇāṭa which according to some scholars would be identical with the territory ruled over by the Western Chālukyas of Kalyāṇa, because Vikramāditya VI of that dynasty bore the title Karṇāṭēndu. Relationship of the Sēnas with the Chālukyas of the Deccan is attested by verse 9, which says that Vallālasēna married Rāmadēvī, the daughter of a Chālukya king. Thus even after their immigration to Bengal, the Sēnas received a fresh infiltration of the Deccan blood. It is also to be noted that Lakshmaṇasēna is called *Brahma-kshatriya* in this record.

The description of the achievements of Lakshmaṇasēna is worth noticing. He is said to have defeated the lord of Gauḍa and adopted the title of Gauḍēśvara. We know from the Deopārā inscription (*USVAE.,* IX, No.15) that his grandfather Vijayasēna caused 'Gauḍēndra' to make a hasty retreat. But it seems

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that he was not able to annex the Gauḍa kingdom and retain its possession for any length of time. Because in this inscription it is stated that Lakshmaṇasēna, when a *Kumāra, i.e.,* during the reign of his father, deprived the Gauḍa king of his fortune. It is possible that this Gauḍa king was one of the last of the Pālās who for sometime after the extinction of their Imperial power retained possession of a portion of Bengal. As regards Lakshmaṇasēna's encounter with a king of Kaliṅga it is difficult to say who this person was. His conquest of Kāmarūpa (Assam) receives, however, some light from a passage in the Assam plates of Vallabhadēva, dated 1184-85 A.D. (*EI.,* V, p.184), which says that Rāyāridēva, grandfather of Vallabhadēva, met the elephants of Vaṅga (*Vaṅga-karīndra*) in battle. According to some scholars, this contains an echo of the invasion of Assam by Lakshmaṇasēna. But it might, as well and more probably, refer to the invasion of Vijayasēna, which is mentioned in his Deopārā inscription. The king of Kāśī defeated by Lakshmaṇasēna is, of course, a member of the Gāhaḍavāla family and it is possible that Jayachchandra is here intended.

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No.9

TEWAR STONE INSCRIPTION OF GAYAKARNA YEAR 902

Loction	: Tewar, Jabalpur District, Madhya Pradesh
Date	: Chēdi year 902=1151 A.D
Script	: Nāgarī
Language	: Sanskrit
King	: Gayākarṇa
Dynasty	: Kalacheris of Tripurī
Reference	: Mirashi,V.V., *CII.*, IV, pt.I, No.58

Text

Metres: Vv. 1, 4, 7, 10, 12, 14, 17 *Anushṭubh;* 2 *Pramitāksharā;* 3, 6, 13, 15 *Upajāti;* 5, 9, 11 *Śārdūlavikrīḍita;* 8 *Vasantatilakā;* 16 *Śālinī;* 18 *Mālinī*

ओं नमः शिवाय ॥

त्रैलोक्यसौधशिल्पी यस्त्रिवेदीवाक्यसत्कविः ।

नित्यप्रयत्नबोधेच्छः सोष्टमूर्त्तिः श्रियेस्तु वः ॥१ ॥

कलधौतशुक्तिरिव चंद्रकला जयति स्मरान्तकशिरोविधृता ।

अलिकाक्षिवह्निजनितोग्रतृषा सुतया गिरेः सुरसरित्पयसे ॥२ ॥

आत्रेयगोत्रेऽखिलराजचक्रजिगीषुराजोजनि कण्र्णदेवः ।

तस्माद्यशःकर्ण्णनरेश्वरोभूत्तस्यात्मजोयं गयाकण्र्णदेवः ॥३ ॥

आकल्पं पृथिवीं शास्तु श्रीगयाकर्ण्णपार्थिवः ।

संगतो नरसिंहेन युवराजेन सूनुना ॥४ ॥

गोत्रेऽनन्तसमाह्वयेभवदिनप्रख्यस्तपस्तेजसा

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दृष्टादृष्टविशुद्धकर्म्मनिरतः श्रीभावतेजा गुरुः ।
आचार्योद्भुतकेवलार्थवचसां पाञ्चार्थिको यः सुधीः
कामक्रोधजवर्ग्गदुर्ग्गविपिनप्लोषस्य दावानलः ॥५॥
श्रुत्वा समस्तागमयोगशास्त्रं व्याख्याय च न्यायकणादशास्त्रम् ।
अभ्यस्य यः पाशुपतं च योगं शिवस्य सायोज्यमवाप बोधात् ॥६॥
प्रथमस्तस्य शिष्योयं भावब्रह्मतपोधनः ।
तपः कर्म्मरतो नित्यं कर्म्मसांन्यासिकोपि यः ॥७॥
कौपीनमात्रवसनः शुचिभस्मशायी पंचार्त्थबोधसुकृती मितभैक्षभोजी ।
यो ब्रह्मचर्यविधिनान्यसनत्कुमारः पातञ्जलागमनिरूपितयोगसंगः ॥८॥
भिक्षोपार्ज्जितकाञ्चनान्नवसनैः संप्रीणयत्यर्थिनः
स्नेहेन प्रगुणीकरोति सुधियः संतर्पितान्सूनृतैः ।
क्लेशोन्मूलनधर्म्यकर्म्मनिरतः साक्षात्कृतत्र्यंबको
भावब्रह्मसमस्तपस्विषु कलौ दृष्टो न पाञ्चार्त्थिकः ॥९॥
परिग्रहविमुक्तोपि गृह्णाति हृदि यः शिवम् ।
कामक्रोधौ निगृह्णाति क्षमावानपि सद्व्रतैः ॥१०॥
प्राणायामसमाधिसिद्धनियमध्यानासनैरन्वहं
यः कृत्वा हृदयांबुजे स्मररिपुं बुद्ध्या समभ्यस्यति ।
मैत्री तस्य सुधीभिरात्ममुदिता शास्त्रागमे योगिनः
शिष्याणां करुणा भवेच्च विषयोपेक्षा शिवज्ञानतः ॥११॥
रथयात्रोत्सवार्च्चाभिर्ग्गाहुंडजगतीमिमाम् ।

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सोलंचकार प्राकारदेवागारमठैरपि ॥१२ ॥

पूर्त्तेन धर्म्मेण निवर्त्तकेन मुक्तिर्भवेत्संयमिनश्च बोधात् ।

एतद्द्वयं प्राप्तुमयं मुमुक्षुर्व्यधापयद्देवमिमं शिवस्य ॥१३ ॥

भिक्षाधनेन तेनेदं मंदिरं कामविद्विषः ।

कारितं मुक्तये भक्त्या कीर्त्तये च कृतात्मनाम् ॥१४ ॥

श्रुतिस्मृतीहासपुराणवेत्ता विप्रः सुधीः श्रीधरणीधरोभूत् ।

व्यधादिमां तत्तनयः प्रशस्तिं पृत्थ्वीधरस्तर्क्कविशुद्धबुद्धिः ॥१५ ॥

यावन्मेरुः स्वर्णकुंभः पृथिव्यां यावद्गंगा वर्त्तते यावदब्धिः ।

यावल्लोके चंद्रसूर्यौ चकास्तः शंभोरेतत्कीर्त्तनं तावदास्ताम् ॥१६ ॥

विश्वकर्म्मकृतं शास्त्रं वेत्ति योर्थेन कर्म्मणा ।

उत्कीर्ण्णवानिमां शस्तां प्रशस्तिं स महीधरः ॥१७ ॥

नवशतयुगलाब्दाधिक्यगे चेदिदिष्टे जनपदमवतीमं श्रीगयाकर्ण्णदेवे ।

प्रतिपदि शुचिमासश्वेतपक्षेर्क्कवारे शिवशरणसमीपे स्थापितेयं

प्रशस्तिः ॥१८ ॥

Summary

This inscription, engraved on the countersunk surface of a slab of black stone, consists 22 lines of writing which is in a good state of preservation except in the middle of the stone where a few *aksharas* are damaged due to the wearing away of the inscribed surface. With the exception of the opening *ōṁ namaḥ Śivāya,* the record is metrically composed throughout.

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After two customary verses in praise of Siva and the moon, the mythical ancestor of the Kalachuris, the inscription mentions the king Karṇa, his son Yaśaḥkarṇa and grandson Gayākarṇa, and expresses the wish that Gayākarṇa, together with his son, the crown prince Narasiṁha, would rule the earth to the end of the world (vv.3-4).

Verses 5-6 introduce the Pāśupata ascetic Bhāvatējas of the Ananta *gōtra.* He is praised as a performer of pure actions, as a follower of Pañchārtha,[1] as an exponent of the marvellous teaching about the absolute, and as a destroyer of evils arising from lust and anger. He is further stated to have been well-versed in the systems of the Āgama and the Yōga, to have expounded the systems of Nyāya and Kaṇāda and by practising the Yōga system of Paśupati, to have attained union with Śiva. Then follow 5 stanzas (vv. 7-11) in praise of his disciple Bhāvabrahman, who was ever engaged in penance. He lived a life of austerity, was proficient in the knowledge of Pañchārtha system and devoted to the Pātañjala Yōga system. He pleased supplicants with what all he earned through begging, delighted people with pleasant speech, eradicated troubles by the performance of religious actions, and realized the god Śiva. He was an unparalleled follower of the Pañchārtha system in this Kali age. By means of Yogic practices, such as *prāṇāyāma* (control of breath), *etc.,* he meditated on Śiva whom he had placed in his heart. He cultivated the four sentiments (*bhāvanās*) of *maitrī* (benevolence), *karuṇā* (compassion), *muditā* (cheerfulness) and *upēkshā* (indifference) by his knowledge of Śiva.[2]

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The object of the inscription is contained in verses 12-14 which record that the said ascetic Bhāvabrahman, by means of the wealth obtained by begging, caused a temple of Śiva to be constructed (near which the inscribed stone was originally put up) and installed in it the image of Śiva.

The *praśasti,* as the inscription is called in v.15, was composed by Pṛithvīdhara, the son of the Brāhmaṇa Dharaṇīdhara. It was incised by the architect Mahīdhara (v.17).

The record concludes with the date, *viz.,* Sunday, the first tithi of the bright fortnight of the month Śuchi (or Āshāḍha) while the Chēḍi era was increasing to nine hundred and a couple of years[3] during the reign of Gayākarṇa (v.18), regularly corresponding to the 17th June 1151 A.D.

Notes

1. The Pāśupata system is called *pāñchārthika,* because it treats of the five subjects, *kārya* effect, *kāraṇa* cause, *yōga* union of the soul with Īśvara, *vidhi* rites, and *duḥkhānta* the cessation of misery (*CII.,* IV, pt.I, p.232, *n.*1).

2. These *bhāvanās* are mentioned in the *Yōgasūtra* of Patañjali and also recognized in the Buddhist philosophy (*ibid.,* p.308, *n.*5)

3. This is one of the few dates in which the era is specifically named (*ibid.,* p.306).

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No.10
BAHURIBAND STATUE INSCRIPTION OF GAYAKARNA

Location : Bahuriband, Jabalpur District, Madhya Pradesh

Date : 12th century A.D.

Script : Nāgarī

Language : Sanskrit

King : Gayākarṇa

Dynasty : Kalachuris of Tripurī

Reference : Mirashi V.V., *CII.*, IV, pt. I, No.59

Text

Metre: V. 1 *Anushṭubh*

स्वस्ति . . . . वदि ९ भौमे . . . . श्रीमद्गयाकर्ण्णदेवविज-

यराज्ये राष्ट्रकूटकुलोद्भवमहासामंताधिपतिश्रीमद्गोल्हणदेवस्य प्रवर्द्धमा-

नस्य श्रीमद्गोल्लापूर्व्वाम्नाये वेल्लप्रभाटिकायामुरुकृताम्नाये तर्क्कतार्किकचू-

डामणिश्रीमन्माधवनंदिनानुगृहीतस्साधुश्रीसर्वधरः तस्य पुत्रः महाभोजः

धर्म्मदानाध्ययनरतः। तेनेदं कारितं रम्यं शांतिनाथस्य मंदिरम् ॥

स्वलात्यमसंज्ञकसूत्रधारः श्रेष्ठिनामा।

वितानं च महाश्वेतं निर्म्मितमतिसुंदरम् ॥१ ॥

श्रीमच्चंद्रकराचार्याम्नायदेशीगणान्वये समस्तविद्याविनयानंदितविद्व-

ज्जनाः। प्रतिष्ठाचार्यश्रीमत्सुभद्राश्चिरं जयंतु ॥ ॥० ॥

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Summary

This inscription is engraved on the pedestal of the statue of Śāntinātha. It falls into three parts. Parts A and B, each consisting of three lines, are engraved on the top of the pedestal to the left and right respectively of the feet of the image. Part C, which has seven lines, is incised on the front face of the pedestal. Since Parts A and B contain merely name of a devotee each, and since their remaining portions are worm out, text of only part C is given here.

This inscription is very much weather-worn, especially in parts A and B. Besides, a few *aksharas* in the first line of part C have been broken away. As stated earlier, part A mentions *sādhu śrī* Sarvvadhara and part B *sādhu śrī*-Sasvalā. These two small inscriptions obviously record the obeisance of the two individuals mentioned in them, to Śāntinātha, on whose pedestal they have been engraved.

The object of the third part of the inscription is to record that during the victorious rule of the illustrious Gayākarṇadēva, while the *Mahāsāmantādhipati* Gōlhaṇadēva of the Rāshṭrakūṭa family was flourishing, one Mahābhōja, the son of Sādhu Sarvadhara of the Gōllāpūrva Āmnāya,[1] who had been favoured by the illustrious Māghavanandi, the foremost of logicians (*tārkikachūḍāmaṇi*), erected the temple of Śāntinātha. We are further told that the white canopy over it was built by a *Sūtradhāra.*[2] The image of Śāntinātha was consecrated by the *Āchārya* Subhadra, who belonged to the line of the Dēśī *gaṇa* in the *Āmnāya* of the Chandrakara *Āchārya.* Here Mahābhōja is praised as devoted to the performance of religious duty, charity and study of the sacred texts (*dharmadānādhyayanarata*) and the *Āchārya* Subhadra is

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extolled as having delighted learned men by his perfect learning and humility (*samastavidyāvinayānandita-vidvajjanaḥ*).

Notes

1. There are still several Jain families belonging to the Gōllāpūrva *Āmnāya* in Madhya Pradesh (*CII.,* IV, pt.I, p.311, *n.*6)

2. His name appears to be Śrēshṭhi (*ibid.,* p.310, *n.* 1).

☼☼☼☼☼☼

No.11

BHERA-GHAT STONE INSCRIPTION OF NARASIMHA; KALACHURI YEAR 907

Location	: Bhērā-Ghāṭ, Jabalpur District, Madhya Pradesh
Date	: Kalachuri year 907=1155A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Narasiṁha
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi, V.V., *CII,* IV, pt.I, No.60.

Text

Metres: Vv. 1, 5, 8, 15, 17, 18, 20, 26 *Vasantatilakā;* 2, 3, 7, 9, 12-14, 22, 25 *Śārdūlavikrīḍita;* 4, 10, 11, 23, 28, 30, 35-37 *Anushṭubh;* 6, 31 *Indravajrā;* 16 *Mālinī;* 19, 27 *Upēndravajrā;* 21, 24, 32, 34 *Upajāti;* 29 *Śālinī;* 33 *Āryā*

सिद्धिः । ओं नमः शिवाय ॥

कल्याणितामविकलां भवतां तनोतु

भाले कलानिधिकला शशिशेखरस्य ।

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एकैव या प्रमथसार्थगतां द्वितीया-

बुद्धिम्प्रदोषविरहेपि करोति नित्यम् ॥१ ॥

किं मालाः कुमुदस्य किं शशिकलाः किन्धर्म्म्यकर्म्माकुराः

किं वा कञ्चुकिकञ्चुकाः किमथवा भूत्युद्गमा भान्त्यमी ।

इत्थन्नाकिवितर्क्किताः शिवशिरःसञ्चारिनाकापगा-

रिङ्खल्गुतरङ्गभङ्गिततयः पुण्यप्रपाः पान्तु वः ॥२ ॥

भूतं सद्भिसु यद्विभाति भुवनं यद्विभ्रमाद्यज्जग-

न्नेत्रानन्दकरं धराश्रयरसाद्यन्यत्वहेतुश्च यत् ।

यद्गन्धोद्धुरधाम यच्च यजते शीतं यदेकान्ततः

सस्पर्शं यदरूपमेभिरवताद्युष्मान्शरीरैः शिवः ॥३ ॥

शक्तिहेतिपरप्रीतिहेतुश्चन्द्रकचर्च्चितः ।

ताण्डवाडंबरः कुर्य्यान्नीलकण्ठः प्रियाणि वः ॥४ ॥

विघ्नौघसन्तमससंहरणाय शक्तं

मुक्तं कलंककलया शकलं सुधांशोः ।

कुन्दावदाततरदन्तमिषाद्दधानः

श्रेयः परन्दिशतु वः सदयं द्विपास्यः ॥५ ॥

रूपैरनेकैर्व्व्यवहारजातमातन्वती पातु सरस्वती वः ।

यल्लेशलालित्यलवादपि स्यात्संसत्सु पुंसाङ्गरिमा गरीयान् ॥६ ॥

गोत्रे रात्रिकरस्य भूपतिरभूद्विभ्रत्सहस्त्रंकरा-

न्प्रत्येकन्त्रिजगन्मनोविनयने रात्रिन्दिवं जागृविः ।

तेजोभिर्ज्जगतीभृताम्परिभवी नाम्नार्ज्जुनः संस्मृते-

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र्यस्याद्याप्यधिगम्यते वसु गतन्नीतं च चौरैश्चिरम् ॥७ ॥

तस्यान्वये समभवत्प्रथितः पृथिव्या

नाथः कथाद्भुततमापि वृथा न यस्य ।

कोकल्लदेव इति बिभ्रदुदाररूप-

न्नामत्रिलोकसुखसंजननैकधाम ॥८ ॥

निर्ज्जित्योर्ज्जितगर्व्वपर्व्वतभृतः प्रत्यर्थिपृथ्वीभुजः

प्राप्तानन्तयशा बभूव नृपतिर्ग्गाङ्गेयदेवस्ततः ।

पृथ्वी येन विधाय मेरुमतुलं कल्पद्रुमेणार्थिनां

स्वर्ग्गादूद्र्ध्वमधः स्थितापि विबुधाधारेयमापादिता ॥९ ॥

पुण्यामृतेन संसिक्ता शुद्धसत्त्वप्रवर्द्धिता ।

यत्कीर्त्तिब्रततिः सर्व्वं व्याप ब्रह्माण्डमण्डपम् ॥१० ॥

तेनाजनि महीपालः कर्ण्णः स्वर्ण्णेन कुर्व्वता ।

पूर्ण्णंतृष्णार्ण्णवानर्थिसार्थानर्थितकीर्त्तिना ॥११ ॥

पाण्ड्यश्चण्डिमताम्मुमोच मुरलस्तत्याज गर्व्वग्रहं

कुङ्गः सङ्गतिमाजगाम चकम्पे वङ्गः कलिङ्गैः सह ।

कीरः कीरवदास पञ्जरगृहे हूणःप्रहर्षं जहौ

यस्मिन्नाजनि शौर्यविभ्रमभरं विभ्रत्यपूर्व्वप्रभे ॥१२ ॥

अस्मद्भर्तृपराभवेन सकलाम्भुंक्ते भुवं यामसौ

तामेतान्तनवामहै तनुतराकारामितीव स्त्रियः ।

यत्प्रत्यर्थिमहीभुजान्नयनजैर्ब्बाष्पैः पयोधीन्व्यधुः

स्फारान्नत्नमहोर्म्मिभिः पुनरमी संवर्द्धयाञ्चक्रिरे ॥१३ ॥

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चम्पारण्यविदारणोद्गतयशःशुभ्रांशुनाभासय-

न्नाशाचक्रमवक्रभावहृदयः क्ष्मापालचूडामणिः ।

तस्माज्जन्म समाससाद विशदं श्रीमान्यशःकर्ण्ण इ-

त्यौदार्याद्धनदीचकार विबुधान्यः प्रेक्ष्य सर्व्वानपि ॥१४॥

तस्मादशेषगुणरत्ननिधेरगाधाद्भूवल्लभः समभवद्गयकर्ण्णदेवः ।

यस्य प्रतापतपनोप्यरिसुन्दरीणां शोकार्ण्णवोदयनिदानपदं प्रपेदे ॥१५॥

द्युतिजितहरितालः श्रीलताकल्पशालः

पृथुतरगुणमालः शत्रुवर्ग्गैककालः ।

विमलितरणभालः कान्तकीर्त्या सटालः

शिततरकरवालः सोभवद्भूमिपालः ॥१६॥

अस्ति प्रसिद्धमिह गोभिलपुत्रगोत्रन्तत्राजनिष्ट नृपतिः किल हंसपालः ।

शौर्यावसर्ज्जितनिरर्ग्गलसैन्यसंघनश्रीकृताखिलमिलद्रिपुचक्रवालः ॥१७॥

तस्याभवत्तनुभवः प्रणमत्समस्तसामन्तशेखरशिरोमणिरञ्जितांह्रिः ।

श्रीवैरिसिंहवसुधाधिपतिर्व्विशुद्धबुद्धेर्निधिर्न्नपरमार्थिजनस्य चोच्चैः ॥१८॥

स वैरिसिंहोप्यनयद्रिपूणां कुलानि गम्भीरगुहागृहाणि ।

स्वयञ्च तेषामधिशय्य चक्रे पुराणि दूरावजितालकानि ॥१९॥

तस्मादजायत समस्तजनाभिनन्द्य-

सौन्दर्यशौर्य्यभरभंगुरिताहितश्रीः ।

पृथ्वीपतिर्व्विजयसिंह इति प्रवर्द्ध

मानः सदा जगति यस्य यशःसुधांशुः ॥२०॥

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तस्याभवन्मालवमण्डलाधिनाथोदयादित्यसुता सुरूपा ।

शृङ्गारिणी श्यामलदेव्युदारचरित्रचिन्तामणिरर्च्चितश्रीः ॥२१ ।

मेनायामिव शंकरप्रणयिनी क्षोणीभृतान्नायका-

द्वीरिण्यामिव शुभ्रभानुर्वनिता दक्षात्प्रजानां सृजः ।

तस्मादल्हणदेव्यजायत जगद्रक्षाक्षमाद्भूपते-

रेतस्यान्निजदीर्घवंशविशदप्रेंखत्पताकाकृतिः ॥२२ ॥

विवाहविधिमाधाय गयकर्ण्णनरेश्वरः ।

चक्रे प्रीतिम्परामस्यां शिवायामिव शंकरः ॥२३ ॥

शृङ्गारशाला कलशी कलानां लावण्यमाला गुणपण्यभूमिः ।

असूत पुत्रङ्गयकर्ण्णभूपादसौ नरेशन्नरसिंहदेवम् ॥२४ ॥

अस्य श्रीनरसिंहदेवनृपतेः प्रोद्यन्यशश्चन्द्रमा

दिग्भित्तीर्व्विदधातु बन्धुरसुधासम्भारगर्ब्भा इव ।

भूर्भर्त्तारमवाप्य चैनमुचितं प्रीतिन्तथा प्राप्नुया-

त्पूर्व्वेषान्न यथा मनागपि महाक्षोणीभृतां ध्यायति ॥२५ ॥

अस्यानुजो विजयतां जयसिंहदेवः सौमित्रिवत्प्रथमजेद्भुतरूपसेवः ।

यो मेघनादबहुमायमहातिकायसैन्यं द्विषामभिभवन्नहह प्रहस्तः ॥२६ ॥

अकारयन्मन्दिरमिन्दुमौलेरिदम्मठेनाद्भुतभूमिकेन ।

सहामुना श्रीनरसिंहदेवप्रसूरसावल्हणदेव्युदारा ॥२७ ॥

व्याख्यानशालामुद्यानमालाममविकलाममूम् ।

अकारयत्स्वयं शम्भुप्रासादालीद्वयन्निजैः ॥२८ ॥

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देवायास्मै वैद्यनाथाभिधाय प्रादाद्देवी जाउलीपत्तलायां ।

ग्रामन्नाम्ना नाम उण्डीति सर्व्वादायैस्सार्द्धं चारुचर्च्चाप्रसिद्ध्यै ॥२९॥

नर्म्मदादक्षिणे कूले पर्व्वतोपत्यकाश्रये ।

तथा परमदाद्ग्रामन्नाम्ना मकरपाटकम् ॥३०॥

लाटान्वयः पाशुपतस्तपस्वी श्रीरुद्रराशिर्व्विधिवद्व्यधत्ताम् ।

स्थानस्य रक्षाविधिमस्य तावद्यावन्निमिमीते भुवनानि शम्भुः ॥३१॥

मौन्यान्वये भार्ग्गववैतहव्यसावेतसेति प्रवरत्रयाढ्ये ।

महेश्वराख्याद्धरणीधरोभून्नाम्ना गरिम्णा यशसा श्रिया च ॥३२॥

कोमलकान्तिसटालेनोच्चैः स्नेहातिभारभरितेन ।

दीर्घमनोज्ञदशेन त्रिभुवनदीपायितं येन ॥३३॥

पृथ्वीधरस्तस्य सुतः समस्तगभीरशास्त्राण्णर्वपारदृश्वा ।

प्रशस्तिमेतामलिखद्यदीयैर्द्दिङ्मण्डली शिष्यगणैर्व्विजिग्ये ॥३४॥

एतस्यावरजस्तर्क्कनिष्णातोद्भुतनैपुणः ।

प्रशस्तिमकरोदेतां सूरिः शशिधराभिधः ॥३५॥

असूत्रयदिदं सर्व्वं विश्वकर्म्मविधानवित् ।

पीथेसमभिधः सूत्रधारः पृथ्वीम्पृथुर्यथा ॥३६॥

सूत्रधाराग्रणीबालसिंहसूनुर्म्महीधरः ।

शिलान्तथाकरोद्वर्णैर्न्नभस्तारकितं यथा ॥३७

संवत् १०७ मार्ग्ग सुदि ११ रवौ ॥*॥*॥

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Summary

This inscription, engraved on a plain block of green stone, consists 29 lines of beautifully and carefully cut letters, certain letters in the first line being ornamentally treated. Except for a few *aksharas* which are completely broken or partially damaged, the inscription is in a state of good preservation. Except for *ōṁ namaḥ Śivāya* in the beginning and the date at the end, the inscription is metrically composed. There are 37 verses in all.

The inscription refers itself to the reign of the king Narasiṁha of the Later Kalachuri Dynasty. The object of it is to record that his mother Alhaṇadēvī, the widow of Gayākarṇa[1] constructed a temple of Śiva under the name of Vaidyanātha together with a *maṭha* or monastery and a hall of study (*vyākhyānaśālā*) which she endowed with the income from two villages, *viz.,* Nāmauṇḍī in the Jāulī *pattalā* and Makarapāṭaka on the right bank of the Narmadā in the land near the foot of the hills, for the worship of the deity. The management of the whole establishment was entrusted to the Pāśupata ascetic Rudrarāśi of the Lāṭa lineage. The inscription, which is called a *praśasti* in v.35, was composed by Śaśidhara, the son of Dharaṇīdhara who was himself the son of Mahēśvara of the Maunya family (*gōtra*), with the *pravaras* Bhārgava, Vaithavya and Sāvētasa. It was written on the stone by Śaśidhara's elder brother Pṛithvīdhara, and engraved by Mahīdhara, a son of the artisan Bālasiṁha.[2] Finally, we are told that the buildings were designed (*asūtrayadidaṁ*) by the architect Pīthē.

After the invocatory verses invoking the blessings of the moon, the Gaṅgā, Śiva, Ganēśa and Sarasvatī, the inscription mentions Arjuna (*i.e.,* Sahasrārjuna),[3] from whom was descended Kōkalla (II). From him was born

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Gāṅgēyadēva whose son was Karṇa. The latter held in check the Pāṇḍya, Murala, Kuṅga, Vaṅga, Kaliṅga, Kīra and Hūṇa princes. Karṇa's son was Yaśaḥkarṇa who made himself famous by devastating Champāraṇya. His son was Gayakarṇa who married Alhaṇadēvī. The queen's pedigree is given in verses 17-22. In the family descended from Gōbhilaputra was born the prince Haṁsapāla. His son was Vairisiṁha who, again, had a son named Vijayasiṁha. The latter prince married Śyāmaladēvī, the beautiful daughter of Udayāditya, the ruler of the Mālava-maṇḍala. Their daughter was Alhaṇadēvī who was married to Gayakarṇa. By him Alhaṇadēvī had two sons Narasiṁhadēva, who succeeded Gayakarṇa, and his younger brother Jayasiṁha.

The present inscription is dated at the end in the year 907, on Sunday, the 11th of the bright fortnight of Mārgaśīrsha. This date must of course be referred to the Kalachuri era. It corresponds to Sunday, the 6th November 1155 A.D.

As for the geographical names occurring in the present inscription, Murala is generally identified with Kērala. But it is said to be doubtful if Karṇa led any expedition so far to the south-west. It is, therefore, suggested on the basis of the mention of the river Muralā and a reference to the country of Murala occurring in Sanskrit literature, that it seems to correspond to the northern part of the Hyderabad State. Kuṅga seems to be identical with Koṅgōda, corresponding to the Rāmagiri Agency of the Godavari District. Kaliṅga comprised the modern districts of Ganjām and Vizagapatam and some portion of the Godavari District. Vaṅga is Eastern Bengal. Kīra is the name of the territory round Baijnāth in the

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Kangra District. The country under the Hūṇas was probably situated to the north of Malwa. Mālava-maṇḍala is, of course, the country of Malwa. Of the villages granted by Alhaṇadēvī, Nāmaüṇḍī is now untraceable, but the Jāulī-*pattalā* in which it was situated must have comprised the country round Jabalpur. Makarapāṭaka may be Magaramuha, about 4 miles to the west of Bhērā-Ghāṭ. It is at the foot of a hill and almost near the right bank of the Narmadā. Its situation, therefore, answers to the description of it given in the present inscription.

Notes

1. This is the form of the name used throughout in this inscription owing evidently to the exigencies of the metre (*CII.*, IV, pt.I, p.313, *n.*1).

2. Pṛithvīdhara the son of Mahīdhara was the auother of the Tewar inscription of Gayākarṇa (No. 9 above). The engraver Mahīdhara also is mentioned in the same capacity in that inscription (*ibid.*, *n.*2).

3. It is stated that by the mere remembrance of him even now the wealth which is lost or taken away by thieves long since is regained (*ibid.*, p.315, text v.7).

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No.12

LAL-PAHAD ROCK INSCRIPTION OF NARASIMHA KALACHURI YEAR 909

Location	: Lāl-Pahāḍ near Bharhut, Satna District, Madhya Pradesh
Date	: Kalachuri year 909=1158 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Narasiṁha
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi, V.V., *CII.*, IV, pt. I, No.61

Text

सिद्धिः स्वस्ति श्रीः। परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेव-
पादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिंगा-
धिपतिनिजभुजोपार्ज्जिताश्वपतिगजपतिनरपतिराजत्रयाधिपत्यश्रीमन्नर-
सिंहदेवचरणाः॥ वद्यवाग्रामकस्य महारजपुत्रश्रीकयवादित्यपुत्रबल्लाल-
देवकस्य वहः। संवत् ९०९ श्रावण सुदि ५ बुधे॥ श्रीः॥ राउत
श्रीबल्लालदेवः॥

Summary

This inscription, rudely engraved on a piece of rock on the top of a hill called Lāl-Pahāḍ, contains eight lines of writing, of which the last is separated from the rest by some distance. The inscription is in a good state of preservation.

The inscription refers itself to the reign of the king Narasiṁhadēva of the Later Kalachuri Dynasty. He is described as *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara,* the lord of Trikaliṅga, who by his own arm

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had acquired the suzerainty over the three kings, *viz.*, the lord of horses, the lord of elephants and the lord of men, and who meditated on the feet of the *Paramabhaṭṭāraka, Mahārājādhirāja,* and *Paramēśvara,* the illustrious Vāmadēva. The object of the inscription is to record the construction of a *vaha* or water-channel by Ballaladēvaka (or Rāuvta Ballāladēva as he is called in the last line), the son of the illustrious Kayavāditya, *Mahārājaputra* of the village Vadyavā. This Kayavāditya appears to have been a high official of the king Narasiṁhadēva, during whose reign the inscription was engraved.

The inscription is dated, in line 7, in the year 909 of an unspecified era, on the fifth tithi of the bright half of Śrāvaṇa, on Wednesday. The date must of course be referred to the Kalachuri era. It corresponds to the 2nd July 1158 A.D.

The village Vadayavā which was probably situated in the vicinity of Lāl-Pahāḍ cannot now be traced.

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No.13
ALHA-GHAT STONE INSCRIPTION OF NARASIMHA: V.S. 1216

Location : Alha-Ghāt, Rewa District, Madhya Pradesh

Date : Vikrama year 1216=1159 A.D.

Script : Nāgarī

Language : Sanskrit

King : Narasiṁha

Dynasty : Kalachuris of Tripurī

Reference : Mirashi, V.V., *CII.*, IV, pt.I, No.62

Text

सिद्धिः। संवत् १२१६ भाद्रसुदि प्रतिपदि रवौ ॥

डाहालीयमहाराजाधिराजश्रीनरसिंहदेवविजयराज्ये। पिपलामदुर्ग्गस्थ

महाराणकश्रीजाल्हणपुत्र राणकश्रीच्छीहुलेन कलियुगधर्म्मार्थे षटषडि-

काघाटबंधनं मार्ग्गतटाम्बिका देवी च कारितेति ॥ धर्म्मार्थकाममोक्ष-

साधनम् ॥ कौशाम्बीनिकाया रौतिआ नाम जातिरुद्धारिता ॥ ठकुर श्री-

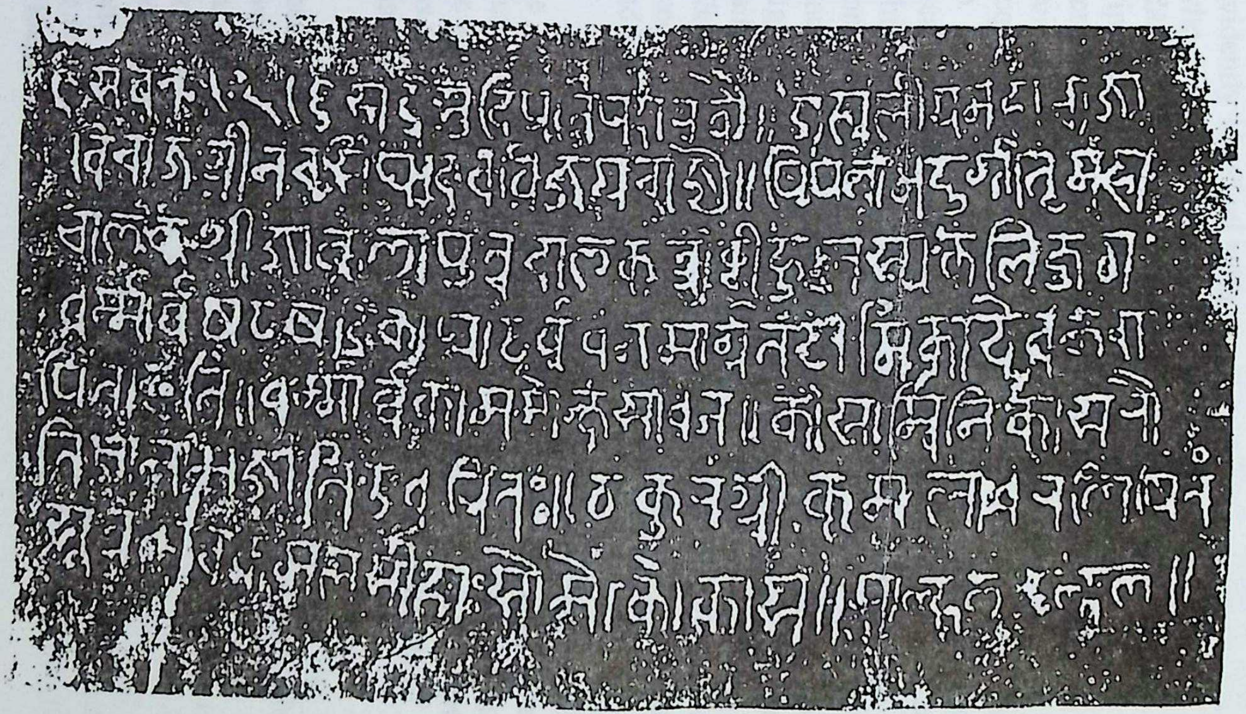
कमलाधरेण लिखितं। सूत्रधारः कमलसिंहः। सोमे। कोकास ॥

पाल्हण। डल्हण ॥

Summary

This inscription, engraved on a block of stone, consists 7 lines of deeply cut but not well-formed letters. It is in a state of good preservation. Its language is incorrect Sanskrit, there being certain grammatical mistakes.

Inscription No. : 5 Facing Page 80



Alha-Ghat Stone Inscription of Narasimha : (Vikrama) Year 1216

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The inscription refers itself to the reign of Narasiṁhadēva, the *Mahārājādhirāja* of Ḍāhāla, who is evidently identical with the homonymous Kalachuri king who ruled at Tripurī. Its object is to record that the *Rāṇaka* Chhīhula, the son of Jalhaṇa, *Mahārāṇaka* of the Pipalāma fort caused the Shaṭashaḍikā-ghāṭ to be constructed and a temple of the goddess Ambikā to be built near the road leading to it. This was done for the acquisition of religious merit in the Kali age. This is said to be a means of acquiring religious merit (*dharma*), wealth (*artha*), pleasure (*kāma*) and liberation (*mōksha*). This pious act is further said to have freed from the bondage of the worldly existence the whole tribe of the Rautiās (Rāuts) dwelling in Kauśāmbī. This seems to suggest that the *Rāṇaka* Chhīhula had himself originally hailed from that place. This inscription was written by *Ṭhakkura* Kamaladhara, and the construction work was executed by the artisans, Kamalasiṁha, Sōmē, Kōkāsa, and Dalhaṇa.

The inscription opens with the date, Saṁvat 1216, the first tithi of the bright fortnight of Bhādrapada, Sunday. As we know that Narasiṁhadēva was ruling in the Kalachuri year 909, the date of the present inscription has to be referred to the Vikrama era. The details of the date correspond to the 16th August 1159 A.D.

Of the geographical names mentioned in the inscription Ḍāhāla or Ḍāhala, which the lexicographers give as a synonym of Chēdi, denoted generally the country between the Gaṅgā and the Narmadā, corresponding to the modern Baghēlkhaṇḍ. Kauśāmbī has been identified with the village Kōsam, 28 miles west by south from Allahabad. Shaṭashaḍikā-ghāṭ may have been the ancient name of the Alha-ghāṭ. Piplāmadurga cannot be identified.

☼☼☼☼☼☼

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No.14
JABALPUR PLATES OF JAYASIMHA: KALACHURI YEAR 918

Location : Jabalpur, Jabalpur District,
Madhya Pradesh

Date : Kalachuri year 918=1167 A.D.

Script : Nāgarī

Language : Sanskrit

King : Jayasiṁhadēva

Dynasty : Kalachuris of Tripurī

Reference : Mirashi, V.V., *CII.*, IV, pt.I, No.63

Text

Metres: Vv. 1, 9, 12 *Mālinī;* 2 *Aupachchhandasika;* 3, 4, 5, 7, 8, 10, 15, 16 *Vasantatilakā;* 6 *Āryā;* 11, 18 *Śālinī;* 13 *Indravajrā;* 14, 19-29 *Anushṭubh;* 17, 30 *Śārdūlavikrīḍita*

सिद्धिः । ओं नमो ब्रह्मणे ॥

जयति जलजनाभस्तस्य नाभीसरोजं

जयति जयति तस्माज्जातवानब्जसूतिः ।

अथ जयति स तस्यापत्यमत्रिस्तदक्ष्ण-

स्तदनु जयति जन्म प्राप्तवानब्धिबन्धुः ॥१ ॥

अथ बोधनमादिराजपुत्रं गृहजामातरमब्जबान्धवस्य ।

तनयं जनयांबभूव राजा गगनाभोगतडागराजहंसः ॥२ ॥

पुत्रं पुरूरवसमौरसमाप सूनु-

र्दैवस्य सप्तजलराशिरसायनस्य ।

आसीदनन्यसमभाग्यशतोपभोग्या

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Inscription No. : 6 Facing Page 82

Lal - Pahad Rock Inscription of Narasimha Kalachuri Year 909

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यस्योर्व्वशी च सुकलत्रमिहोर्व्वरा च ॥३॥

अत्रान्वये किलशताधिकसप्तिमेध-

यूपोपरुद्धयमुनोक्तविविक्तकीर्त्तिः।

सप्ताब्धिरत्नरशनाभरणाभिराम-

विश्वंभराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशास्त्रो गोत्रे जयत्यधिकमस्य स कार्त्तवीर्यः।

अत्रैव हैहयनृपान्वयपूर्व्वपूंसि राजेति नाम शशलक्ष्मणि चक्षमे यः ॥५॥

स हिमाचल इव कलचुरिवंशमसूत जगतीभृतां भर्त्ता।

मुक्तामणिभिरिवामलवृत्तैः पूतं महीपतिभिः ॥६॥

तत्रान्वये नयवतां प्रवरो नरेंद्रः

पौरंदरीमिव पुरीं त्रिपुरीं पुनानः।

आसीन्मदान्धनृपगन्धगजाधिराज-

निर्म्माथकेसरियुवा युवराजदेवः ॥७॥

सिंहासने नृपतिसिंहममुष्य सूनु-

मारूरुपन्नवनिभर्त्तुरमात्यमुख्याः।

कोकल्लमर्ण्णवचतुष्टयवीचिसंघ-

संघट्टरुद्धचतुरंगचमूप्रचारम् ॥८॥

मरकतमणिपट्टप्रौढवक्षाः स्मितास्यो

नगरपरिघदैर्घ्यं लंघयन्दोर्द्वयेन।

शिरसि कुलिशपातो वैरिणांवीरलक्ष्मी-

पतिरभवदपत्यं यस्य गाङ्गेयदेवः ॥९॥

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प्राप्ते प्रयागवटमूलनिवेशबंधौ

सार्द्धं शतेन गृहिणीभिरमुत्र मुक्तिम्।

पुत्रोस्य खड्गदलितारिकरीन्द्रकुंभ-

मुक्ताफलैः स्म ककुभोर्च्चति कण्णदेवः ॥१० ॥

अग्र्यं धाम श्रेयसो वेदविद्यावल्लीकंदः स्वःस्रवंत्याःकिरीटम्।

ब्रह्मस्तंबो येन कण्णविवतीति प्रत्यष्ठापि क्ष्मातलब्रह्मलोकः ॥११ ॥

अजनि कलचुरीणां स्वामिना तेन हूणा-

न्वयजलनिधिलक्ष्म्यां श्रीमदावल्लदेव्याम्।

शशभृदुदयशंकाक्षुब्धदुग्धाब्धिवीची-

सहचरितयशश्रीः श्रीयशःकण्णदेवः ॥१२ ॥

तस्यात्मजो भूदतुलप्रतापः श्रीमद्गयाकर्ण्ण इति प्रतीतः।

यस्याहवेषूद्धतवैरिकण्ठच्छेदास्रपूर्ण्णेव धरानुरक्ता ॥१३ ॥

असावल्हणदेव्यां श्रीनरसिंहनरेश्वरम्।

संवेदनमिवेच्छायां प्रयत्नं सुषुवे शुभम् ॥१४ ॥

उच्चैर्हिरण्यकशिपुप्रतिपादनेन प्रीतिं परां विबुधसंहतिषु प्रकुर्व्वन्।

सौंदर्यसारविनिवारितमारगर्व्वश्चित्रं तथाप्ययमहो नरसिंहदेवः ॥१५ ॥

तस्यानुजो विजयतां जयसिंहदेवः शौर्योज्ज्वलैरपि नृपैः क्रियमाणसेवः।

यद्दानलुप्तयशसेव सुरद्रुमेण व्यद्रावि भूतलतले बलिना प्रलीनम् ॥१६ ॥

नष्टं गूर्ज्जरभूभुजा भुजबलं मुक्तं तुरुष्केण च

त्यक्तः कुंतलनायकेन सहसा कंदर्प्पकेलिक्रमः।

श्रुत्वा श्रीजयसिंहदेवनृपते राज्याभिषेकं नृपाः

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संत्रासादपरेप्यपास्य जगतीं पारे ययुर्व्वारिधेः ॥१७॥

परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरमभट्टारक-महाराजाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजोपार्ज्जिता-श्वपतिगजपतिनरपतिराजत्रयाधिपत्यः श्रीमज्जयसिंहदेव एते विजयिनः॥ महाराज्ञी श्रीकेल्हणदेवी महाराजपुत्र महामात्य श्रीमद्राजगुरुविमलशिव महापुरोहित धर्म्मप्रधान पं श्रीराघव महाप्रधानार्थलेखिठक्कुरश्रीदशमूलिक सांधिविग्रहिकठक्कुरश्रीपुरुषोत्तम प्रतीहारश्रीकमलसिंह दुष्टसाध्यश्रीपद्म-सिंह महासामन्त अक्षपटलिक प्रमत्तवार अश्वसाधनिक भांडागारिक इत्येतानन्यांश्च प्रदास्यमानग्रामनिवासिजनपदांश्चाहूय यथार्हं मानयति बोधयति समाज्ञापयति च। विदितमस्तु भवताम्। संवत् ९१८ आश्विन शुदि पौर्ण्णमास्यां तिथौ शनिदिने त्रिपुर्यां सोमग्रहणे रेवायाँ विधिव-त्स्नात्वा श्रीमहादेवं समभ्यर्च्च्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अखरौदसमीपे अगराग्रामः स्वसीमापर्यंतश्चतुराघाटविशुद्धः सगोप्रचारः सजलस्थलः साम्रमधूकः सलवणाकरः सगर्त्तोषरः सनिर्ग्गमप्रवेशः सजाङ्गलानूपो वृक्षारामोद्भिदोद्यानतृणादिसहितः सनदीपर्व्वतो भागकर-प्रवणिवाडचरीरसवतीकामतविसेणिमादायंपट्टकिलादायदुःसाध्यादाय-वैषयिकादायादिकृतकरिष्यमाणादायैः सहागस्त्यगोत्राय त्रिप्रवराय पंडितश्रीदामोदरपुत्राय पंडितश्रीदेल्हणशर्म्मणे ब्राह्मणायोदकपूर्व्वक-त्वेन शासनीकृत्य प्रदत्तः॥ अत्र चाभ्यर्थना दातुर्भवति यथा॥

सर्व्वानेतान्भाविनः पार्त्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः।
सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः॥१८॥

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बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१९॥

सुवर्ण्णमेकं गामेकां भूमेरप्येकमङ्गुलम् ।

हरन्नरकमाप्नोति यावदाभूतसंप्लवम् ॥२०।

तडागानां सहस्रेण अश्वमेधशतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥२१॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२२॥

षष्टीं वर्षसहस्राणि स्वर्ग्गे वसति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥२३॥

वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः ।

कृष्णसर्प्पास्तु जायन्ते देवब्रह्मस्वहारिणः ॥२४॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता ।

हरतो हारयतश्च दहत्यासप्तमं कुलम् ॥२५॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥२६॥

शंखो भद्रासनं च्छत्रं वराश्वा वरवारणाः ।

भूमिदानस्य चिह्नानि फलमेतत्पुरंदर ॥२७॥

अस्मिन्वंशे परिक्षीणे यः कश्चिन्नृपतिर्भवेत् ।

तस्याहं हस्तलग्नोस्मि शासनं न व्यतिक्रमेत् ॥२८॥

अभ्युद्धरस्य पौत्रेण श्रीमद्धर्मस्य सूनुना ।

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लिखितं वत्सराजेन चेदीशदशमूलिना ॥२९॥

मङ्गलं ॥ महाश्रीः ॥ *

सिद्धिः ॥

अस्य श्रीजयसिंहदेवनृपतेः श्रेयोर्ण्णवं प्रीणय-

न्पूर्ण्णः शीतमरीचिरिंचिततमैरभ्यर्च्चितः सद्गुणैः ।

विद्याः कंदलयंस्तमांसि दलयन्नित्यं पतिर्यज्वनां

भूयाद्भूतिसुखोदयाय विदुषां द्राधीयसे राघवः ॥३०॥

श्रीकोकासवंशपाल्हणसुतरूपकारताल्हणेनोत्कीर्ण्णम् ॥

श्रीमज्जयसिंहदेवः ॥

Summary

This inscription, engraved on a set of two copper-plates, consists 43 lines of beautifully formed and carefully incised letters. Several *aksharas* of the first plate have been damaged due to verdigris, but as the present inscription has this portion in common with some other records of the Kalachuri dynasty, the damaged letters can be easily supplied. In the middle of the top of each plate there is a hole, but neither the ring nor the seal, which must have been attached to it was apparently discovered.

The plates were issued by the king Jayasiṁha of the Later Kalachuri Dynasty of Tripurī. He is described here exactly like his elder brother Narasiṁha in the Lāl-Pahāḍ rock inscription. The object of the inscription is to record the grant of the village Agarā near Akharauda, which the king made at Tripurī after bathing in the Rēvā on the occasion of a lunar eclipse which occurred on Saturday, the full-moon tithi of Āśvina in the year 198. The date must, of course, be referred to the Kalachuri era. The donee was the Brāhmaṇa Dēlhaṇa, the son of

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Dāmōdara of the Agastya *gōtra* with three *pravaras.* Among the officials to whom the order was addressed occur the names of *mahārājñī* Kēlhaṇadēvī, the *Rājaguru* Vimalaśiva, the *Dharmapradhāna Paṇḍita* Rāghava, the *Sāndhivigrahika* Purushōttama, the *Pratīhāra* Kamalasiṁha and the *Dushṭasādhya* Padmasiṁha. Some of these figure in other records also. The other officials addressed by their designations alone include the *Mahārājaputra,* the *Mahāmātya,* the *Mahāpurōhita,* the *Mahāpradhāna,* the *Arthalēkhin,* the *Ṭhakkura,* the *Daśamūlika,* the *Mahāsāmanta,* the *Akshapaṭalika,* the *Pramattavāra,* the *Aśvasādhanika,* and the *Bhāṇḍāgārika.*

The village granted included the pasture-land for cows (*gōprachāra*), land and water (*jalasthala*), mango and *mahuā* tree (*sāmramadhūka*), salt mines (*lavaṇākara*), pits and barren lands (*gartōshara*), the right of egress and ingress (*nirgamapravēśa*), fertile and marshy lands (*jāṅgalānūpa*), plant-gardens (*vṛikshārāma*), grass and so forth, and rivers and hills (*nadīparvata*).

The taxes and other incomes to which the donee was entitled included the *bhāga, kara, pravaṇi, vāḍa, charī, rasavatī, kāmata, visēṇimā, paṭṭakilādāya, duḥsādhyādāya, vaishayikādāya, etc.*

All the verses descriptive of Jayasiṁha's ancestors down to Yaśaḥkarṇa are repeated here from older records like the Khairhā plates (*USVAE.*, vol.IX, No.35), they furnish no additional historical information. We are next told that Yaśaḥkarṇa was succeeded by Gayākarṇa. The latter had, from his queen Alhaṇadēvī, a son named Narasiṁhadēva. His younger brother Jayasiṁhadēva, who succeeded him, was the donor of the present plates. The verses descriptive of these princes also contain mere conventional praise and are altogether devoid of historical interest.

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No.15
JABALPUR STONE INSCRIPTION OF JAYASIMHA KALACHURI YEAR 926

Location	: Jabalpur, Jabalpur District, Madhya Pradesh
Date	: Kalachuri year 926=1174 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Jayasiṁha
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi, V.V., *CII.,* IV, pt.I, No.64

Text

Metres: V.v. 1, 18, 28, 35, 36, 38, 41, 44 *Śārdūlavikrīḍita;* 2, 6 *Upēndravajrā;* 3, 4, 7, 9, 11-15, 20-22, 24, 27, 29-32, 37, 42, 43, 45, 48, 49 *Anushṭubh;* 5 *Vaṁśastha;* 8, 47 *Upagīti;* 10 *Indravajrā;* 16 *Gīti;* 19 *Viyōginī;* 23 *Vasantatilakā;* 17, 25, 33, 46, *Upajāti;* 26 *Aupachchhandasika;* 34 *Praharśiṇī;* 39 *Mālinī;* 40 *Sragdharā;* 50 *Āryā.*

सिद्धिः। ओं नमः शिवाय ॥

उन्मीलत्कमलावलम्बितरतिर्वन्द्यद्विजेन्द्रस्थिति-

र्न्निर्द्दोषा महितप्रकाशवसतिः कारुण्यपूर्ण्णोद्गतिः।

सम्यग्वर्जितसंश्रिताहितकृतिः श्रीसर्व्वदेहोद्गति-

र्ब्भूत्वा पुण्यकृदात्मजः शुभकृतिर्व्विध्वस्तदैत्योद्धतिः ॥१॥

वृषप्रतिष्ठः श्रितवारिजश्री ....।

........................॥२॥

................।

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.........ज्यं पश्यति तं नुमः ॥३॥

जगतामात्मसंसिद्ध्यै शिवः शैवमकल्पयत्।

................॥४॥

...........................।

..................स्खलितानुभूतयः ॥५॥

तदन्वये शिष्यपरम्परायाः क्रमाद्धि वंशः ......।

.......................॥६॥

.........दिशां चक्र ....।

..............शः ॥७॥

शिष्यं विमलशिवाभिधमाधायासौ पदे स्वीये।

.................॥८॥

....

यत्कीर्त्तिर्वल्लभा ....॥९॥

....वास्तुशिवाभिधानः श्रेयःप्रकर्षम्परमादधानः।

यश्चेदिपानां विषये ....॥१०॥

....

................॥११॥

....शिवः शिष्यः पुरुषार्थाय सम्पदम्।

गुणानां च धनानां च परोपकृतये पराम्॥१२॥

शासनं.............

.................॥१३॥

....

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..........गुणगणानिव ॥१४ ॥

प्रीतिः पात्रे रतिस्तीर्थे स्थितिः पथि मते सताम् ।

भक्तिर्भ्भवेभवत्तस्य समस्य .....॥१५ ॥

....

..........भिज्ञः पुरुषशिवः पुरुषोत्तमोस्य शिष्यः ॥१६ ॥

यस्माद्यशःकर्ण्णनराधिपस्य प्रादुर्ब्बभूवाभ्युदयप्रगल्भा ।

धर्म्मार्थकामेषु तथा समृद्धिर्यथा गिरां पत्युरमर्त्यभर्त्तुः ॥१७ ॥

शक्ती श्रीगयकर्ण्णदेवनृपतेः........

.................न्नन्विताः ।

शिष्यः शक्तिशिवोस्य कीर्त्तिपटलैः प्रज्ञाप्रकर्षैरिवा-

कार्षीद्दिग्वलयं तथातिविशदं विद्यासमुद्रं यथा ॥१८ ॥

गयकर्णनृपप्रताप ....हेरिनराधिपे बलात् ।

.........................॥१९ ॥

सुमनोगणनैकस्य सुमनोभूषणश्रियः ।

गीयते चरितं यस्य सद्भिः कल्पतरोरिव ॥२० ॥

सत्कीर्त्तिकल्पलतिकावष्टंभाद्भुतभूरुहः ।

तस्य कीर्त्तिशिवः शिष्यस्तिष्य .. बभूव सः ॥२१ ॥

येन देव ....।

नरसिंहनरेन्द्रस्य बभूवाभ्युदयाय सः ॥२२ ॥

न स्यंदनं वसुमती न च चंद्रसूर्यौ

चक्रे न सारथिरभूत्स च विश्वयोनिः ।

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नेषुर्हरिः परपुराणि तथापि भस्म

चक्रे यतः स इति कीर्त्तिशिवः स्फुटम् सः ॥२३॥

यशोभिरिंदुविशदैस्तथैवारिविकर्षितैः।

अपूपुरत्स सर्व्वाशा विवेककुसुमैरिव ॥२४॥

दृष्टौ च विप्लुष्टमनोभवोपि प्रसन्नचंद्रप्रतिमाननोपि।

वृषप्रतिष्ठोपि शिवावसक्तोप्यभूत्स नोग्रो न च सद्विजिह्वः ॥२५॥

कलचुरिकुल ..... यन्ति प्रदीपा ....।

स यथैवं तथेन्द्रियाणि सर्व्वाण्यपि विश्रामसुरद्रुरिंदिरायाः ॥२६॥

विश्वामित्रजगन्मित्रगोत्रे मैत्र्याद्यलंकृताः।

प्रापुर्व्विप्राः कियंतो न प्रतिष्ठां परमेष्ठिनः ॥२७॥

येषां सम्यगधीतवेदविषयज्ञानार्थामत्यादरात्

येषां .... रदायनमभू ....।

येषां चार्थसमृद्धिभिः समभवन्निष्टानि पूर्तानि च

प्राशस्त्येन महीभृतामिव सदा यायावराणामपि ॥२८॥

क्रमात्तत्राभवद्गोत्रे मैत्रीं सर्वेषु संदधत्।

ऋचां पदक्रमाधीती बोद्धा च मधुसूदनः२९॥

दक्षिणाशावतंसस्य कुंभयोनेरिवाधिकम्।

बभूव यस्य विबुधोद्बोधाय महिमोदयः ॥३०॥

द्विजेन्द्रभूषणात्तस्मादुमेवोमाभिधा वधूः।

अलंचक्रे तनूजेन स्कन्देनेव जगत्त्रयम् ॥३१॥

सोधीत्य वेदान्वेदार्थानधिगम्य व्रतं वहन्।

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.... नभस्वानिव दक्षिणः ॥३२॥

प्रभासगोकर्ण्णगयादितीर्थेष्वानृण्यमापद्य सुरादिवर्य्ये।

शैवं व्रतं कीर्त्तिशिवाद्बभार समग्रमुग्राद्गुपमन्युवद्यः ॥३३॥

कल्पायुर्व्विमलशिवः स एष तस्माद्बिभ्राणः कलियुगकल्पपादपत्वम्।

यच्छायां विबुधगणोधिगम्य धत्ते वैधुर्यन्न खलु महोत्सवोदयेषु ॥३४॥

जातिः सज्जनपूजिता रतिपतेर्व्व्यावर्त्तनायाकृति-

र्व्यक्तिः कांतिसुहृत्प्रशांतिसुतपा स्फीतिर्गुणानां गुरुः।

रीतिः प्रीतिकरी सतामतितरां नीतिः सदा तद्विदां

मौनं मङ्गलमुद्यमैकसरणेरस्यैव संदृश्यते ॥३५॥

वाणी सद्गुणनैपुणप्रणयिनी ब्रह्मास्यपद्माश्रया

श्रीः श्रीवत्सविभूषवत्सवसतिप्रेमेति लोकोक्तयः।

एतस्मिन्पुनरद्भुतं द्वयमिदं सानंदमुद्योतते

तादृग्यादृगजीजनत्सुमनसां चेतस्सु .... ॥३६॥

विद्यासमुद्रचंद्रस्य तपःश्रीसरसीरुहः।

सत्योत्सवाद्रेः सद्वृत्तमित्रस्यास्याद्भुतं न किम्॥३७॥

यस्यार्थिद्विजराजदर्शनवशाद्दानाम्बुभिर्व्वर्द्धते

श्रद्धा रात्रिदिवं वरेण विधिना धर्म्मस्य वल्लीरिव।

यो दर्शेष्वपि सादरं द्विजपतीनक्षीणक्षोभाभरा-

न्दक्षो योजयते सुवर्ण्णविकसत्सद्रोहिणीनां शतैः ॥३८॥

सकलनृपतिकृत्यप्रत्यवेक्षासुदाक्ष्यं

समधिकमधि ..... यर्यधुर्यः।

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द्विजपतिरपि पूर्ण्णः कोमलाभिः कलाभिः

कलयति वललीलां योरि . . . . . ॥३९॥

लक्ष्मीलीलाकटाक्षैरतिकुतुकतया संततं लक्ष्यमाणो-

प्यक्षाणां न क्षमी यः क्वचिदपि सहते शक्तिमुत्सेचयित्रीम्।

पृथ्वीपालेन नित्यं बहुलसमुचिते कार्यजाते नियुक्तो-

प्यादत्ते नैव जाड्यं कथमपि विधिवन्नित्यनैमित्तिकेषु ॥४०॥

नित्यं वासनया . . . .

संजज्ञे न विचारपूर्व्वकविधिर्द्दत्तं न यन्नास्ति तत्।

पात्रं तन्न यदर्च्चितं न बहुशस्तीर्थं न तद्भूतले

दानस्नानतपोभिरद्भुततमैर्यन्नामुना संस्कृतम्॥४१॥

साधीयांसि महीयांसि स्थेयांसि स्थाणुरूपिणः।

श्रेयांसि यस्य वर्द्धन्ते महांसीव यशांसि च॥४२॥

उद्यानसरसी सत्त्रप्रासादद्विजवेश्मभिः।

भूमिः परिभवत्यस्य न कैर्भूषाभरैर्द्दिवम्॥४३॥

यो मन्त्रैः करवर्त्तिनः समकरोल्लेकान्परेभ्यः परान्

. . . र्ज्जयसिंहदेवनृपतिर्भक्त्यातिनम्रोपि सन्।

स श्रीमान्विमलेश्वरः कलिमलप्रक्षालनैकक्षमां

कीर्त्तिं देवनदीमिव त्रिभुवने विस्तारयेन्नंदनीम्॥४४॥

अचीकरच्चंद्र मौलेर्म्मन्दिरमादरात्।

गुरोः कीर्त्तिशिवस्यैतत्कीर्त्तये सुकृताय च॥४५॥

देवाय कीर्त्तीश्वरसंज्ञिताय प्रादादमुष्मै जयसिंहदेवः।

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बिभ्रद्भवे भक्तिभरं गुरौ च ग्रामात्रवेः पर्व्वणि नन्यदायान् ॥४६ ॥

टेकभराख्यस्तेषामेको नवपत्तलाविषये ।

अन्यौ समुद्रपाटे कंडरवाडो वडोहश्च ॥४७ ॥

मौन्यान्वयद्विजेंद्रश्रीधरणीधरनंदनः ।

प्रशस्तिमकरोदेताम्प्रीत्या शशिधरः कविः ॥४८ ॥

सूत्रधारशिरोरत्नमहीधरतनूद्भवः ।

शिलामलंचकारैतां नामदेवोऽक्षरैर्व्वरैः ॥४९ ॥

संवत् षड्विंशत्युत्तरनवशतेङ्केपि ९२६ ॥

यावत्सूर्याचंद्रौ यातायातं नभस्थले तपतः ।

तावत्कीर्त्तनमेतत्कीर्त्यैकर्त्तुः स्थिरं भूयात् ॥५० ॥

Summary

This inscription, engraved on a stone, consists 27 lines of beautifully written and carefully executed letters. The surface of the stone which was originally made too smooth, has been further damaged by exposure to weather and several letters in the middle as well as the right-hand side of the first fourteen lines and some more in the middle of lines 19-24 have become illegible. Except for obeisance to Śiva in the beginning of the first line and the date in the last, the inscription is in verse throughout. The verses are not numbered, but they appear to be fifty in all.

The object of the inscription is to record the construction of a temple of Śiva by Vimalaśiva, the religious preceptor of the king Jayasiṁha of the Later Kalachuri Dynasty of Tripurī. The god was named Kīrtīśvara after Vimalaśiva's *guru* Kīrtiśiva. The inscription also records that the king Jayasiṁha endowed

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the temple with three villages on the occasion of a solar eclipse.

After the *maṅgala-ślōkas* in praise of Śiva, we are told that the god revealed the Śaiva doctrine for the realization of the self by the worlds. Some Śaiva teachers were named in lines 4-7, but the names of Vimalaśiva and Vāstuśiva only are now completely legible. In line 8 we read the name of Purushaśiva who is described as the cause of Yaśaḥkarṇa's prosperity. Next is mentioned Śaktiśiva in connection with Gayākarṇa. His disciple was Kīrtiśiva who is said to have contributed to the prosperity of the king Narasiṁha. Five verses (22-26) are devoted to his description. The next eighteen verses refer to Vimalaśiva. He belonged to the *gōtra* of Viśvāmitra and was the son of Madhusūdana and Umā. Having paid off his debt to gods and others by performing religious rites at Prabhāsa, Gōkarṇa, Gayā and other *tīrthas,* he was initiated in the Śaiva doctrine by Kīrtiśiva. He was very handsome, learned and liberal, and exercised great vigilance in looking after all affairs of the king. The earth being adorned with gardens, tanks, charitable houses, temples and dwellings for Brāhmaṇas constructed by him is said to have vied with heaven in splendour. The king Jayasiṁha devoutely bowed to him. We are next told that Vimalaśiva built a temple of Śiva under the name Kīrtīśvara for the glory and religious merit of his spiritual preceptor Kīrtiśiva. The king Jayasiṁha endowed it with three villages on the occasion of a solar eclipse. One of these villages, which was named Ṭēkabhara,[1] was situated in the *vishaya* (district) of Navapattalā[2] and the other two named Kaṇḍaravāḍa[3] and Vaḍōha or Avaḍōha in Samudrapāṭa[4] which was apparently another district.

The importance of the present inscription lies in the information it furnishes about the spiritual preceptors of the Kalachuri kings of Tripurī from Yaśaḥkarṇa downwords. It may, however, be noted that one of the

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Gāhaḍvāla king Gōvindachandra's inscription mentions the Śaiva Āchārya Rudraśiva, not Purushaśiva, as the *Rājaguru* of Yaśaḥkarṇa. Perhaps Yaśaḥkarṇa had two *Rājagurus* in succession. The name of Vimalaśiva, the *guru* of Jayasiṁha occurs in his Jabalpur plates also (No.14 above).

The present *praśasti* was composed by the poet Śaśidhara, who was a Brāhmaṇa of the Maunya *gōtra.* He composed also the Bhērā-Ghāṭ inscription of Narasiṁha (No.11 above), while his elder brother Pṛithvīdhara was the author of Tēwar inscription of the reign of Gayākarṇa (No.9 above). The present record was incised on the stone by Nāmadēva, the son of Mahīdhara. His father was the sculptor of the aforementioned stone inscription of the reign of Gayākanṛa and that of Narasiṁha.

Note

1. Ṭēkabhara may be identical with Ṭikhāri, 5 miles south by west of Jabalpur (*CII.,* IV, pt.1, p.333).

2. The *vishaya* (district) of Navapattalā may have comprised the territory round the modern Nayākhērā which lies about 8 miles west of Ṭikhāri (*ibid.*).

3. Samudrapāṭa is probably Samand Pipāriā, 4 miles south of Jabalpur (*ibid.*).

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No.16
REWA PLATE OF JAYASIMHA
KALACHURI YEAR 926

Location	: Rewa, Rewa District, Madhya Pradesh
Date	: Kalachuri year 926=1175 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Jayasimha
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi, V.V., *CII.*, IV, pt.I, No.65

Text

Metres: Vv. 1-5 *Anushṭubh*

सिद्धिः। स्वस्ति॥

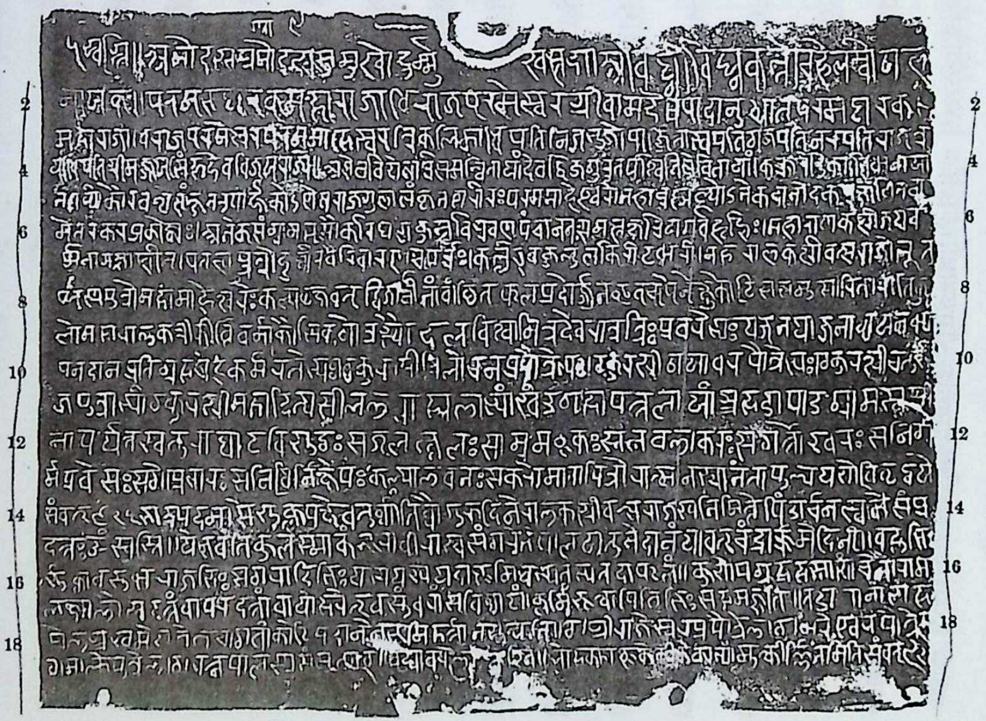
अमोदश्च प्रमोदश्च सुमुखो दुर्म्मुखस्तथा।

अविघ्नो विघ्नकर्त्ता च हेरम्बो गणनायकः॥१॥

परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरमभट्टारक-महाराजाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजोपार्ज्जिता-श्वपतिगजपतिनरपतिराजत्रयाधिपतिश्रीमज्जयसिंहदेवविजयराज्ये॥

अशेषविशेषार्थसमन्वितायां देवद्विजगुरुतपस्विनिषेवितायाम् कक्करेडि-काऽभिधानायां नगर्य्यां कौरववंशसंभूत उपार्जकोऽशेषराजगुणालंकृत-शरीरः परममाहेश्वरो महाब्रह्मण्योऽनेकदानोदकप्रक्षालितवामेतरकर-प्रकोष्ठः अनेकसंग्रामभूमौ करिघटाकुम्भविश्रवणपंचाननः समस्तक्षत्रिय-गर्वहृद्धिः महाराणकः श्रीजयवर्म्मा नाम आसीत्। एतस्य पुत्रो दुर्व्वारवैरिवारणसमर्थः कर्ण्ण इव कुण्डलकिरीटधारी महाराणकश्री-

Inscription No. : 4 Facing Page 98



Rewa Plate of Jayasimha kalachuri Year 9 to 6

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वत्सराजोभूत् एतस्य पुत्रो महामाहेश्वरः कल्पवृक्षवत् द्विजार्थिनां वांछितफलप्रदोर्ज्जुन इव चापेनेषुकोटिसमुत्सारितारातिकुलो महाराणक-श्रीकीर्त्तिवर्म्मा कौशिकगोत्राभ्यामौदलविश्वामित्रदेवरातप्रवराभ्यां यजन-याजनाध्ययनाध्यापनदानप्रतिग्रहषट्कर्मरताभ्यां ठक्कुरश्रीत्त्रिलोचन-प्रपौत्राभ्यां ठक्कुरश्रीगयाधरपौत्राभ्यां ठक्कुरश्रीचतुर्भुजपुत्राभ्यां ठक्कुरश्री-महादित्यसीलणब्राह्मणाभ्यां खण्डगहापत्तलायां अहडापाडग्रामः स्वसीमापर्यन्तश्चतुराघाटविशुद्धः सजलस्थलः साम्रमधूकः सलवणाकरः सगर्त्तोषरः सनिर्ग्गमप्रवेशः सगोप्रचारः सनिधिनिक्षेपः कल्याणधनः सकरो मातापित्रोरात्मनश्चानंतपुण्ययशोभिवृद्धये संवत् ९२६ भाद्रपदमासे शुक्लपक्षे चतुर्थ्यां तिथौ गुरुदिने राणकश्रीवत्सराजस्य निमित्ते पिंडार्चनस्थाने संप्रदत्तः ।

ओं स्वस्ति ॥

ये भवंति कुलेस्माकं शूरा वीराश्च संगरे ।
ते पालयंतु मे दानं यावत् चंद्रार्क्कमेदिनी ॥२॥

बहुभिर्भुक्ता वसुधा राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥३॥

कुशोपग्रहहस्ताभ्यामूचतू रामलक्ष्मणौ ।
स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥४॥

तडागानां सहस्रेण अश्वमेध शतेन च ।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥५॥

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ठ श्रीराजेश्वरप्रपौत्रेण। ठ। धारेश्वरपौत्रेण ठ। माल्हेपुत्रेण। ठ। रत्नपालस्य संमत्या ठ। विद्याधरेणालेखि॥ लोहकारकूकेकीककाभ्या-मुत्कीर्ण्णमिति। संवत् ९२६॥

Summary

This inscription, engraved on one side only of a single copper-plate consists 19 lines of somewhat irregularly formed and carelessly executed but perfectly preserved writing. Except for the opening verse in praise of Hēramba and the usual benedictive and imprecatory verses at the end, the whole record is in verse. It contains several grammatical mistakes.

The inscription refers itself to the reign of the *Paramabhaṭṭāraka, Mahārājādhirāja, Pramēśvara* Jaya-siṁha, evidently the king of the Later Kalachuri Dynasty of Tripurī. He is called a devout worshipper of Mahēśvara and the lord of Trikaliṅga and is said to have meditated on the feet of *Paramabhaṭṭāraka, Mahārājādhirāja, Pramēśvara* Vāmadēva. The object of the inscription is to record the grant of the village Ahaḍāpāḍa situated in the Khaṇḍagahā[1] *pattalā.* It was made at Karkarēḍika[2] by the *Mahārāṇaka* Kīrtivarmman on the occasion of offering oblations to his deceased father, the *Rāṇaka* Vatsarāja. The donees were two Brāhmaṇas, *Ṭhakuras* Mahāditya and Sīlaṇa, who belonged to the Kauśika *gōtra* and had the three *pravaras* Audala, Viśvāmitra and Dēvarāta. They were sons of *Ṭhakura* Chaturbhuja, son's sons of *Ṭhakura* Gayādhara and son's son's sons of *Ṭhakura* Trilōchana. The inscription was written with the consent of *Ṭhakura* Ratnapāla by Vidyādhara, the son of *Ṭhakura* Mālhē, son's son of *Ṭhakura* Dhārēśvara and son's son's son of *Ṭhakura* Rājēśvara. It was engraved by the blacksmiths Kūkē and Kīkaka.

Kīrtivarman, who made the present gift, was evidently a feudatory of the Kalachuri king Jayasiṁha. He was the son of Vatsarāja who was himself the son of

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Jayavarman. All the three princes bore the feudatory title *Mahārāṇaka.* They claimed descent from the Kauravas, the legendary heroes described in the *Mahābhārata.*

The village gifted included land and water (*jalasthala*), mango and madhūka trees (*āmramadhūka*), salt mines (*lavaṇākara*), pits and barren lands (*garttōshara*), rights of egress and ingress (*nirgamapravēśa*), pasture-lands (*gōprachāra*), treasures and deposits (*nidhinikshēpa*), beneficial wealth (*kalyaṇadhana*), and taxes (*kara*).

Notes

1. Khaṇḍagahā, the head quarters of the *pattalā* in which the donated village was situated, is perhaps identical with Kandaihlī, about six miles west by south of Kakreri (*CII.*, IV, pt.I, p.341).

2. Karkrēḍikā is clearly Kakreri (*ibid.*).

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No.17
TEWAR STONE INSCRIPTION OF JAYASIMHA KALACHURI YEAR 928

Location : Tēwar, Jabalpur District, Madhya Pradesh
Date : Kalachuri year 928=1177 A.D.
Script : Nāgarī
Language : Sanskrit
King : Jayasiṁha
Dynasty : Kalachuris of Tripurī
Reference : Mirashi, V.V., *CII.*, IV, pt.I, No.66

Text

Metres: Vv. 1, 3 *Anushṭubh;* 2 *Upajāti*

सिद्धिः ।

ज्ञानानन्दं परं ब्रह्म ब्रह्मादिसुरसेवितम् ।

वंदेमहि महादेवं देवदेवं जगद्गुरुम् ॥१ ॥

श्रीमद्गयाकर्ण्णनृपस्य सूनुर्नरेश्वरः श्रीनरसिंहदेवः ।

जिग्ये धरित्रीमनुजोस्य सम्राड् जीयाच्चिरं श्रीजयसिंहदेवः ॥२ ॥

विप्रस्यास्तकनाम्नो भूदालदेवस्तदात्मजः ।

केशवः कारयामास प्रासादममुमैश्वरम् ॥३ ॥

संवत् ९२८ श्रावण सुदि ६ रवौ हस्ते ॥

नायककेशवस्य गोत्रं कात्यायनं स्थानं मालवके सीखाग्रामः ॥

Summary

This inscription, engraved on a stone, consists 9 lines of irregularly formed and carelessly cut letters. The first 8 lines are cut breadthwise, while the last one is written along the proper left margin. The writing is in a

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state of good preservation. Except for the last three lines, the inscription is in verse throughout.

The inscription is of the reign of the *Samrāṭ* Jayasiṁhadēva, the younger brother of the king Narasiṁhadēva who was a son of the king Gayākarṇa, evidently of the Later Kalachuri Dynasty of Tripurī. The object of it is to record the building of a temple of Īśvara (Śiva) by the *nāyaka* Kēśava of the Kātyāyana *gōtra,* who was the son of Āladēva. The latter was probably the son of the Brāhmaṇa Āstaka. Kēśava was a resident of the village Sīkhā[1] in Mālavaka.

The inscription is dated in the year 928, on Sunday, the 6th tithi of the bright fortnight of Śrāvaṇa when the moon was in conjunction with the asterism Hasta. This must be referred to the Kalachuri era. These details of the date correspond to Sunday, the 3rd July 1177A.D.

Note

1. The village Sīkhā may be identical with Sīkhā which lies about 4 miles north-west of Jabalpur (*CII.,* IV, pt.I, p.345).

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No.18
KUMBHI PLATES OF VIJAYASIMHA
KALACHURI YEAR 932

Location : Kumbhī, Jabalpur District,
Madhya Pradesh

Date : Kalachuri year 932=1180-81 A.D.

Script : Nāgarī

Language : Sanskrit

King : Vijayasiṁha

Dynasty : Kalachuris of Tripurī

Reference : *CII.,* IV, pt.II, *app.,* No.4

Text

Metres: Vv. 1, 10, 13, 25 *Mālinī;* 2 *Aupachchhandasika;* 3-5, 7, 8, 11, 18, 22, 36, 42, 43 *Vasantatilakā;* 6 *Āryā;* 9, 16, *Upajāti;* 12, 27, 37 *Śālinī;* 14, 23 *Śārdūlavikrīḍita;* 15, 19, 38 *Indravajrā;* 17, 20, 21, 24, 26, 28-35, 39-41, 44 *Anushṭubh*

ओं नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नाभीसरोजं

जयति जयति तस्माज्जातवानब्जसूतिः ।

अथ जयति स तस्याऽपत्यमत्रिस्तदक्ष्णस्

तदनु जयति जन्म प्राप्तवानब्धिबन्धुः ॥१ ॥

अथ बोधनमादिराजपुत्रं गृहजामातरमब्जबान्धवस्य ।

तनयं जनयाम्बभूव राजा गगनाभोगतडागराजहंसः ॥२ ॥

पुत्रं पुरूरवसमौरसमाप सूनुर्

देवस्य सप्तजलराशिरसायनस्य ।

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आसीदनन्यसमभाग्यशतोपभोग्या
यस्योर्वशीव सुकलत्रमिहोर्वरा च ॥३॥

अत्राऽन्वये किल शताधिकसप्तिमेधयूपोपरुद्धयमुनोक्तविविक्तकीर्तिः।
सप्ताब्धिरत्नरशनाभरणाभिरामविश्वम्भराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशस्त्रो गोत्रे जयत्यधिकमस्य स कार्तवीर्यः।
अत्रैव हैहयनृपान्वयपूर्वपुंसि राजेति नाम शशलक्ष्मणि चक्षमे यः ॥५॥

स हिमाचल इव कलचुरिवंशमसूत क्षमाभृतां भर्ता।
मुक्तामणिभिरिवाऽमलवृत्तैः पूतं महीपतिभिः ॥६॥

तत्राऽन्वये नयवतां प्रवरो नरेन्द्रः
पौरन्दरीमिव पुरीं त्रिपुरीं पुनानः।
आसीन् मदान्धनृपगन्धगजाधिराज-
निर्माथकेसरियुवा युवराजदेवः ॥७॥

सिंहासने नृपतिसिंहममुष्य सूनुम् आरूरुपन्नवनिभर्तुरमात्यमुख्याः।
कोकल्लमर्णवचतुष्टयवीचिसङ्घसङ्घट्टरुद्धचतुरङ्गचमूप्रवारम् ॥८॥

इन्दुप्रभां निन्दति हारगुच्छं जुगुप्सते चन्दनमाक्षिपन्ती।
यत्र प्रभौ दूरतरं प्रयाते वियोगिनीव प्रतिभाति कीर्तिः ॥९॥

मरकतमणिपट्टप्रौढवक्षाः स्मितास्यो
नगरपरिघदैर्घ्यं लङ्घयन् दोर्द्वयेन।
शिरसि कुलिशपातो वैरिणां वीरलक्ष्मी-
पतिरभवदपत्यं यस्य गाङ्गेयदेवः ॥१०॥

प्राप्ते प्रयागवटमूलनिवेशबन्धौ

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सार्धं शतेन गृहिणीभिरमुत्र मुक्तिम् ।

पुत्रोऽस्य खड्गदलितारिकरीन्द्रकुम्भ-

मुक्ताफलैः स ककुभोऽर्चति कर्णदेवः ॥११ ॥

अग्र्यं धाम श्रेयसो वेदविद्यावल्लीकन्दः स्वःस्त्रवन्त्याः किरीटम् ।

ब्रह्मस्तम्बो येन कर्णावतीति प्रत्यष्ठापि क्ष्मातलब्रह्मलोकः ॥१२ ॥

अजनि कलचुरीणां स्वामिना तेन हूणा-

न्वयजलनिधिलक्ष्म्यां श्रीमदावल्लदेव्याम् ।

शशभृदुदयशङ्काक्षुब्धदुग्धाब्धिवीची-

सहचरितयशःश्रीः श्रीयशःकर्णदेवः ॥१३ ॥

अत्युत्तुङ्गगिरीन्द्रकन्दरसरस्तीरं कथञ्चिद्गतैर्

ईषन्निर्वृतिमद्भिरागतमिति त्रस्तैर्वदद्भिर्मिथः ।

आकर्ण्य प्रतिशब्दमम्बुनि निजं बिम्बं मिलद्वैरिवत्

संवीक्ष्य क्षणमासितं किमपरं यस्याऽरिभिस्तत् तथा ॥१४ ॥

तस्याऽऽत्मजोऽभूदतुलप्रतापः श्रीमद्गयाकर्ण इति प्रतीतः ।

यस्याऽऽहवेषूद्धतवैरिकण्ठच्छेदास्त्रपूर्णेव धराऽनुरक्ता ॥१५ ॥

तितांसुना दिक्षु यशोवितानम् उन्नम्रवंशेन गुणान्वितेन ।

येनाऽरिकान्ताहृदयेषु गाढम् आरोपितः सज्जति शोकशङ्कः ॥१६ ॥

असावल्हणदेव्यां श्रीनरसिंहनरेश्वरम् ।

संवेदनमिवेच्छायां प्रयत्नं सुषुवे सुतम् ॥१७ ॥

उच्चैर्हिरण्यकशिपुप्रतिपादनेनप्रीतिं परां विबुधसंहतिषु प्रकुर्वन् ।

सौन्दर्यभारविनिवारितमारगर्वश्चित्रं तथाऽप्ययमहो नरसिंहदेवः ॥१८ ॥

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यो ब्रह्मणां पाणिषु पञ्चषाणि दाता निधत्ते पयसां पृषन्ति ।

तैरेव तृष्णामवधूय ते च रत्नाकरेऽपि प्रथयन्त्यवज्ञाम् ॥१९॥

महीभर्ता महादानैस्तैस्तुलापुरुषादिभिः ।

ग . . . करत्यर्थ कृतार्थयति योऽर्थिनः ॥२०॥

कुर्वन्महीं ब्राह्मणसादरिक्षत्रनिबर्हणः ।

सार्धं परशुरामेण यः स्पर्धामधिरोहति ॥२१॥

तस्याऽनुजो नरपतिर्जयसिंहदेवः स्थैर्योज्ज्वलैरपि नृपैः क्रियमाणसेवः ।

यद्दानलुप्तयशसेव सुरद्रुमेण व्यद्रावि भूतलतले बलिना प्रलीनम् ॥२२॥

नष्टं गुर्जरभूभुजा भुजबलं मुक्तं तुरुष्केण च

त्यक्तः कुन्तलनायकेन सहसा कन्दर्पकेलिक्रमः ।

श्रुत्वा श्रीजयसिंहदेवनृपते राज्याभिषेकं नृपाः

सन्त्रासादपरेऽप्यपास्य जगतीं पारे ययुर्वारिधेः ॥२३॥

कथञ्चिद् यद्यशश्चन्द्रचन्द्रिकाधवलीकृते ।

वलक्षा लक्ष्यते व्योम्नि पतन्ती खगसंहतिः ॥२४॥

रमणगुणनिकेतः केतनं मङ्गलानां

प्रचुरतरयशोभिः शोभितस्तत्तनूजः ।

नृपतिरवनिभानुर्विश्वविश्रान्तभानुर्

जगति विजयसिंहः संहृतारातिसिंहः ॥२५॥

दृष्टिर्यस्याः सुधावृष्टिः सन्निधिश्चाऽपि सन्निधः ।

वाणी चिन्तामणिः श्रीमज् जीयाद् गोसलदेव्यसौ ॥२६॥

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स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरम-भट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजो-पार्जिताश्वपतिगजपतिनरपतिराजत्रयाधिपतिश्रीमद्विजयसिंहदेवपतेर्विज-यिनः महाराज्ञीश्रीमहाकुमारश्रीअजयसिंहदेवमहामन्त्रिशैवाचार्यभट्टारक-श्रीमद्राजगुरुविद्यादेवमहापुरोहितपण्डितश्रीयज्ञधरधर्मप्रधानमहामात्य-ठक्कुरश्रीकीकीमहाक्षपटलिकमहाप्रधानार्थलेखिठक्कुरश्रीदशमूलिकवत्स-राजमहासान्धिविग्रहिकठक्कुरश्रीपुरुषोत्तममहाप्रतीहारदुष्टसाध्यचराध्यक्ष-भाण्डागारिकप्रवात्ववारअश्वसाधनकइत्येतानन्यांश्च प्रदास्यमानग्राम-निवासिजनपदांश्चाऽऽहूय यथार्हं मानयति बोधयति समाज्ञापयति च । यथा विदितमस्तु भवतां संवत् ९३२ श्रीमत्त्रिपुर्यां युगादौ नर्मदायां विधिवत्स्नात्वा श्रीमन्महादेवं समभ्यर्च्य मातापित्रोरात्मनश्च पुण्ययशो-भिवृद्धये सम्बलापत्तलायां चोरलायीग्रामश्चतुःसीमापर्यन्तश्चतुराघाट-विशुद्धः सगोप्रचारः सजलस्थलः साम्रमधूकः सलवणाकरः सगर्त्तोषरः सनिर्गमप्रवेशः सजाङ्गलानूपो वृक्षारामोद्भिदोद्यानतृणादिसहितः ...... प्रवणिच्चरो रसवतीकामतवाडदण्डमार्ग्गणकविशेणिमादायपट्टकिलादाय-दुष्टसाध्यादायअर्धपुरुषारिकादायादिसमन्वितः सवनपर्वतः सघट्टादायः सर्वबाधाविवर्जितः ग्रामोऽयं सावर्ण्यगोत्राय भार्गवच्यावनआप्नवान-और्वजामदग्न्येतिपञ्चप्रवराय छन्दोगशाखिने पण्डितश्रीजनार्दनप्रपौत्राय पण्डितश्रीसूल्हणपौत्राय पण्डितश्रीछीत्कूपुत्राय पण्डितश्रीसोढशर्मणे ब्राह्मणायोदकपूर्वकत्वेन शासनीकृत्याऽस्मदभ्यनुज्ञया मातृश्रीमद्-गोसलदेव्या प्रदत्तः ।

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अत्र चाभ्यर्थना दातुर्भवति यथा।

सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः।

सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ॥२७॥

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२८॥

सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलम्।

हरन् नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२९॥

तडागानां सहस्रेण अश्वमेधशतेन च।

गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥३०॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥३१॥

फालकृष्टां महीं दद्यात् सबीजां सस्यशालिनीम्।

यावत्सूर्यकृतालोकस्तावत्स्वर्गे महीयते ॥३२॥

षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिदः।

आच्छेत्ता चाऽनुमन्ता च तान्येव नरके वसेत् ॥३३॥

वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः।

कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिणः ॥३४॥

अन्यायेन हृता भूमिरन्यायेन तु हारिता।

हरतो हारयतश्च दहत्यासप्तमं कुलम् ॥३५॥

अस्मत्कुलक्रमगताः समुदाहरन्ति

अन्यैश्च दानमिदमभ्युपमोदनीयम्।

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लक्ष्मीश्चला सलिलबुद्बुदवन् नराणां

दानं फलं परमतः परिपालनीयम् ॥३६ ॥

प्रजाहितार्थं स्थितयः प्रणीता धर्मेषु विद्वान् परिपालयेत ।

यो लोभमोहाद्धरते दुरात्मा सोऽधो व्रजेद् दुर्गतिमाशु कष्टाम् ॥३७ ॥

यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि ।

निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥३८ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥३९ ॥

शङ्खो भद्रासनं छत्रं वराश्वा वरवारणाः ।

भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४० ॥

अस्मिन्वंशेऽन्यवंशे च यः कश्चिन् नृपतिर्भवेत् ।

तस्याऽहं हस्तलग्नोऽस्मि शासनं न व्यतिक्रमेत् ॥४१ ॥

वाताभ्रविभ्रममिदं वसुधाधिपत्यम्

आपातमात्रमधुरो विषयोपभोगः ।

प्राणास्तृणाग्रजलबिन्दुसमा नराणां

धर्मः सखा परमहो परलोकयाने ॥४२ ॥

मद्वंशजाः परमहीपतिवंशजा वा

पापादपेतमनसो भुवि भाविभूपाः ।

ये पालयन्त्यमरविप्रभुवः स्वराज्ये

तेषां मया विरचितोऽञ्जलिरेष मूर्ध्नि ॥४३ ॥

अभ्यधरस्य पौत्रेण श्रीधर्मस्य सूनुना ।

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लिखितं वत्सराजेन चेदीशदशमूलिना ॥४४ ॥

पण्डितश्रीकेशवलिखितम् ।

सूत्रधारनामलेनोत्कीर्णम् ।

शुभं भवतु ।

Summary

This inscription is engraved on a set of two copper-plates, which are lost. Even an impression of them is not available. This article is based on a published transcript. When discovered, the plates were held together by a ring which had the customary Kalachuri seal of Gaja-Lakshmī with the legend *Śrīmad-Vijayasiṁhadēvaḥ.* Except for the opening obeisance to Śiva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are 44 verses in all, of which 26 occur in the introductory portion. The draft used here is the same as that in the Jabalpur plates of Jayasiṁha (No.14 above). But the present inscription has 7 additional verses, of which four also occur in two other records of this dynasty. These verses contain merely coventional praise of different kings of the dynasty. The remaining three verses, *viz.,* 14, 16 and 24, which eulogize Yaśaḥkarṇa, Gayākarṇa and Jayasiṁha respectively, and two more, *viz.,* verses 25 and 26, which describe Vijayasiṁha and Gōsaladēvī, are not known to occur anywhere else. The object of the present inscription is to record the grant, by Gōsaladēvī, the mother of the Kalachuri king Vijayasiṁha, of the village Chōralāyī.

The plates were issued by Vijayasiṁha of the Later Kalachuri dynasty. His pedigree is traced to Vishṇu. After the mythological and legendary ancestors, Brahmā, Atri, the Moon, Purūravas, Bharata and Kārtavīrya, the

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first historical personage mentioned here is Yuvarājadēva (II). His son Kōkalla (II) is said to have been placed on the throne by the chief ministers of the realm. Kōkalla (II)'s son was Gāṅgēyadēva who died with his hundred wives at the foot of the banyan tree at Prayāga. His son and successor was Karṇadēva who established a settlement of Brāhmaṇas called Karṇāvatī. He married a Hūṇa princess named Āvalladēvī. From her he had a son named Yaśaḥkarṇa. His son was Gayākarṇa who married Alhaṇadēvī. Their son was Narasiṁha who is praised as beautiful and liberal. His younger brother was Jayasiṁha, the news of whose coronation aroused terror in the minds of the rulers of Gurjara, Turushka and Kuntala countries, and made others to flee away out of fear. His son was Vijayasiṁha.

The virtuous Gōsaladēvī, the mother of the ruling king Vijayasiṁha is mentioned in v.26 occurring at the end of the genealogical portion.

The following prose portion formally introduces the reigning king Vijayasiṁha and refers to his order in respect of the proposed grant of a village. This order was addressed to several dignitaries.

The object of the inscription as made known to the said dignitaries is to record the grant by Gōsaladēvī, the mother of Vijayasiṁha, of the village Chōralāyī,[1] in the Sambalā[2] *pattalā.* The grant was made by the dowager queen after bathing in the Narmadā at Tripurī on the occasion of a *yugādi* and with the permission of her son, the ruling king. The donee was the Brāhmaṇa Sōḍhaśarman, the son of Chhīktū and grandson of Sūlhaṇa and great-grandson of Janārdana, who belonged to the Sāvarṇya *gōtra* with five *pravaras,* and was a student of the Chhandōga *śākhā* of the Sāmavēda. This grant was made in the Kalachuri year 932 corresponding to 1180-81 A.D.

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Among the dignitaries to whom the royal order is addressed, there are the *Mahākumāra* Ajayasiṁha, the *Mahāmantrin,* the *Śaivāchārya,* the *Rājaguru* Vidyādēva, the *Mahāpurōhita* Yajñadhara, the *Mahāmātya* Kīkī, the *Mahākshapaṭalika, Mahāpradhāna, Arthalēkhin,* and *Daśamūlika* Vatsarāja and the *Mahāsāndhivigrahika* Purushōttama. Some of these occur in other inscriptions also. This charter was written by the aforementioned Vatsarāja and the *Paṇḍita* Kēśava. Unusually as many as 17 benedictory and imprecatory stanzas occur in this record.

Notes

1. Chōralāyī is probably Chaorai, a village about 20 miles south by west of Jabalpur (*CII.,* IV, pt. II, p.646).

2. Sambalā, the headquarters of the *Pattalā* in which the above village was situated cannot now be traced (*ibid.*).

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No.19
REWA STONE INSCRIPTION OF VIJAYASIMHA KALACHURI YEAR 944

Location : Rewa, Rewa District, Madhya Pradesh

Date : Kalachuri year 944=1193 A.D.

Script : Nāgarī

Language : Sanskrit

King : Vijayasiṁha

Dynasty : Kalachuris of Tripurī

Reference : Mirashi, V.V., *CII.*, IV, pt.I, No.67

Text

Metres: Vv. 1, 5-11, 18, 19, 21, 23, 26-31, 34-38, 42-46, 48, 49, 51, 54 *Indravajrā;* 2, 14 *Drutavilambita;* 3, 32, 41, 47, 52, 53 *Anushṭubh;* 4 *Mālinī;* 12, 13, 15-17, 40 *Vasantatilakā;* 20, 22, 33 *Śikhariṇī;* 24 *Vaṁśastha;* 25, 50 *Śārdūlavikrīḍita;* 39 *Mandākrāntā*

सिद्धिः । स्वस्ति ॥

अष्टारचक्राकृतिपूर्ण्णचन्द्रं पद्मासनस्थं हिमशैलगौरम् ।

सव्येतरापाणिगखड्गपुस्तं वक्ष्यामि नत्वा खलु मंजुघोषम् ॥१ ॥

मलयसिंहकुलानि गुणानथ स्वसमयेन यथोचितशक्तिकः ।

अवतरंति पदानि यतः स्वतः सुमहतां ननु केन न कीर्त्त्यते ॥२ ॥

वाचश्चेमाः प्रवृत्ता मे रवेरिव मरीचयः ।

मलयसिंहकुलाब्जस्य प्रबोधाय सहस्रशः ॥३ ॥

अतिविमलजलौघैः प्लावयन्ती पवित्रै-

र्मुनिवरपुरलोकात्संस्तुता सिद्धगीर्भिः ।

अपनयति सुवंशाज्जातमात्रा कुमारी

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कलिजकलुषभारं दर्शनान्नर्मदा या ॥४॥

तस्यास्तटेऽस्ति त्रिपुरी पुरीति तस्यामभूत्कर्ण्णकुलप्रसूतः।

राज्ञां गुरुः श्रीविजयाख्यदेवो राजाधिशास्ता विदिशान्दिशाश्च ॥५॥

यस्य प्रतापानलशुष्ककण्ठा राज्ञां गणा अंगुलिसंज्ञयापि।

साशंकमेवं विवदन्ति चिन्त्यं सेवाफलं तत्सदसि प्रपन्नाः ॥६॥

तत्पूर्व्वपूर्व्वा भुवि ये बभूवुस्तेषां यशोवर्द्धनमन्त्रमन्त्री।

श्रीजाटनामा विषये नियुक्तो वाचस्पतिः सर्व्वगुणैरिवाभूत् ॥७।

धर्म्मध्वजानां धुरमत्र गुर्व्वीं विश्राणनेनावहतो द्विजेभ्यः।

यस्यैव बाह्वोरपि पौरुषेण श्रीकर्ण्णदेवो जितवान्रिपूंश्च ॥८॥

तस्माद्द्वयाकर्ण्णमहीशभक्तो मन्त्रस्य गोप्ता भुवि वन्दिजीवः।

जज्ञे यशःपाल इति प्रतीतस्तारात्मजः सौम्य इवेन्दुदेवात् ॥९॥

तस्याथ पुत्रोऽपि विशालबाहुः स्रष्ट्रा जगद्वीक्ष्य तमोधिरूढम्।

तद्द्योतनायावयवी शुभांशुर्द्दीपः प्रक्लृप्तः खलु मूर्त्तिमानिव ॥१०॥

पद्मं हि पद्मालयपद्मसिंहः सत्पत्रशुभ्रांकुरशुद्धगोत्रः।

क्षत्रस्य वंशे स निदानबीजी श्रीचन्द्रसिंहावरजो विजज्ञे ॥११॥

सर्व्वत्र दिङ्मुखविसर्प्पियशःप्रचण्डचेदीन्द्रराड्विजयसिंहगृहैकमन्त्री।

यो विप्रवीर्यवरदानबलेन रक्षेद्दारिद्र्यदन्तिपटलद्विजरुद्धदेहम् ॥१२॥

श्रीपद्मसिंहविदुषोऽत्र नितांतबाहुः

श्रीकीर्त्तिसिंह इति सिंहबलो विजज्ञे।

आरातिचक्रहृदि शंकुरसौ विशंको

रामः पुरा दशरथादिव कोशलेशः ॥१३॥

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सदसि यस्य हिता विविधा बुधाः सुरपतेरिव मन्त्रविदः सुराः ।

शुशुभिरे शशिनः किरणा गिरः प्रतिगता जगतस्तमसश्छिदे ॥१४॥

सामन्तमण्डलशिरोरुहधूननेन निष्पंकपादवनजो मलयानुसिंहः ।

श्रीकीर्त्तिसिंहतनयः स बभूव वीरः क्षत्रस्य वंशजसमुद्धरणैकमल्लः ॥१५॥

विद्याधिकारकुमुदाकरबोधचन्द्रो

रत्नाकरोर्थिमनुजेषु च रत्नदानैः ।

सर्व्वे गुणा मलयसिंहनरप्रतिष्ठा

दोषोपि सोस्य न मृगांककृतो गुणांकैः ॥१६॥

आरातिमित्रकमलौघविघातबोध-

स्ताभ्यां दधद्दशदिगम्बरमुज्ज्वलं यः ।

शीतांशुरर्क्क इव तीक्ष्णसुशक्तिहस्त

उर्व्व्यामभून्मलयसिंह इति प्रवीणः ॥१७॥

आन्दोलयत्यस्य रणे कृपाणो वायुर्गतं भानुमिवाम्बुमध्ये ।

आरातिसेनामबलां बलिष्ठः सोभूदिषोः कर्मकरो विशुद्धः ॥१८॥

आवर्त्तसुक्ती हरिजे समुद्रे फेनं मुखे मूर्ध्नि पदेपि वीक्ष्य ।

मग्नारिसेना न बहिर्ज्जगाम यस्याशु सोभून्मलयस्य सिंहः ॥१९॥

बलिर्व्वीरः प्रादात्त्रिपदनिमित्तं किं त्रिभुवनं

पदं दास्यामीन्दोरपि हरहरीन्द्रादिषु नृणाम् ।

अहं जित्वा तेभ्यः सपदि करवालेन प्रकटं

नृपैः साकं वेति व्यवसितबलो यः स जयतु ॥२०॥

यस्यारिसामन्तशिरोविसर्प्पिरक्ताज्यदीप्तासिशिखाकृशानुः ।

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संप्राप तावत्तु रणेत्र तृप्तिं लङ्कां हि दग्ध्वापि न मारुतेर्यः ॥२१ ॥

तुरासाहं जित्वा शशिनमपि देवात्रणमुखे

महादेवीशच्या विचरति मृगांकस्त्रिभुवने।

अहो तेषां भोगाद्भुजगपतिशेषो विलसितुं

पृथिव्यां देवोयं जनपदजनैरुक्त इति यः ॥२२ ॥

कामं यथाग्निर्भवनेत्रजन्माक्रोधात्मकः शत्रुबलं ददाह।

वैधव्यदुःखेन्धनदीर्घबाष्पैः संधुक्षितो यत्प्रतिकूलवध्वा ॥२३ ॥

सलक्षणो निर्ग्गतलक्षणोभवत्सुकक्करेडयामपि यो रणे यदा।

विलूनबाहुव्यसनः शिलीमुखैः कराद्विमुक्तैर्म्मलयस्य सिंहजात् ॥२४ ॥

रे रे विक्रम शूर धावसि वृथा मच्चापबाणांभसि

मग्नो यास्यसि नात्र किं तव कृते खड्गाग्निमुज्ज्वालये।

इत्युक्त्वाभिहतो रणे नवदशस्थानेषु बाणैर्हृदि

यातोधः परिभूतविक्रमबलो यस्मात्स जीयादिति ॥२५ ॥

प्रासादमाला द्विजदेवतानां सृष्टा विचित्रा गगनं विलग्ना।

येनापि याभ्यस्त्ववरोधभीत्या यातीव भानो रथं आशु तिर्यक् ॥२६ ॥

तीव्रं तपो दुःखकरं प्रकृत्य सिद्धा व्रजन्तो दिवमूर्ध्वमुच्चैः।

यद्ग्रामदेवालयवाधिता ये प्रायेण ते विश्वपदं प्रयाताः ॥२७ ॥

योयं सुतस्तल्हणदेविदेव्यास्त्रायेंत मित्राणि निहन्ति शत्रून्।

भीष्मो यथानेकसमानुवर्त्ती जीयात्स पृथ्वीधरसानुजोपि ॥२८ ॥

श्रीगर्ग्गनामा रुचिरांशुधामा यस्याभवच्छ्रीरणसिंहसूनुः।

धर्म्मस्य विद्याहयकोशलेखी सर्व्वाधिकारैरिव चित्रगुप्तः ॥२९ ॥

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ताम्बूलदानाधिकृतिप्रयुक्तः श्रीमज्जगत्सिंहसुतः सुमंत्री ।
यस्याभवच्छ्रीहरिसिंहनामा सर्व्वार्थिसंपत्परिपूरिताशः ॥३० ॥
प्रौढप्रचण्डारिकरिप्रमाथी नाराचपाशांकुशखड्गयोद्धा ।
बाहुप्रशक्त्यातिदृढप्रहारः सेनाग्रयायीव रणे कुमारः ॥३१ ॥
ब्रह्मणो ज्ञानवादेन वेदतत्त्वार्थयोगिना ।
निस्तीर्ण्णानि पाषण्डानि यत्र माणवकैरपि ॥३२ ॥
स सोमश्येनाग्नीन्नयति चयनान्तद्द्विजगणो
महीं कृत्वा यूपै रविकरचषालोद्ध्र्वकटकाम् ।
ततो वेदिश्रोणीं विधिविहितमन्त्रैः कृतगिरं
वसन्यस्मिंस्तिष्ठेन्नृपुरमिह कास्ठालकमिति ॥३३ ॥
भुक्त्वापि यस्मिन्वरपाणिपात्रे चक्रास्तु नक्तं स्ववधूंविहाय ।
अंभो निरीक्ष्याहतजीवसंघास्तीव्रं तपो वा मुनयश्चरंति ॥३४ ॥
तिग्मांशुतापक्लमनोददक्षैरुक्षांविचक्रुस्त्रिय आत्मनोंगे ।
प्राणेशहस्तप्रतिक्लृप्तयन्त्रनिर्म्मुक्तधारपयसां कणौघैः ॥३५ ॥
पीत्वालिचक्रैर्म्मधुमत्तमुग्धैः पद्माकरालीढमुखैर्न्नदद्भिः ।
आकर्ण्य मुग्धा अनुजापयन्ति गीतं यशो यस्य च नागकन्याः ॥३६ ॥
शैवालकल्हारकवारिपर्ण्णीसालूकसंघाटक एवमाद्यैः ।
भक्ष्यैरभक्ष्यैर्युतमम्बुबीजैर्व्वप्रैःससर्ज्जार्थिसरो य ईदृक् ॥३७ ॥
क्रीडाप्रवृत्ताः पतिभिः सरोब्धौ संयम्य चासून्कथमास्थितानाम् ।
तासां भुवोंगानि कुचोरुजंघा दृष्ट्वाक्षसूत्राण्यपतन्मुनीनाम् ॥३८ ॥
यस्मिंस्तीरे मरकतशिलारत्नबद्धासनस्थै-

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र्व्वीचीलोलारजतशफरीवंचितोरुप्रदेशैः ।
विप्रैस्तृप्ता अमरपितरः सप्त दिव्या मनुष्या
आशंसंति प्रथितयशसं यं स जीयाद्भुवीति ॥३९॥
दिव्यांगनांगनवकुंकुमपंकपिंग-
वारिप्रपूरलवचित्रितरोममालाः ।
क्रीडंति यत्र सुखिनो भुवि राजहंसा
अंभोनिधानमतुलं प्रसरः ससर्ज ॥४०॥
एतदंभोनिधानाय शतानि दश पंच च ।
भगवन्मुद्रया योपि टंककानां व्ययेकरोत् ॥४१॥
सर्व्वार्थिसार्थै स्तुतिजैर्व्वचोभिर्व्वंदीजनैः संस्तुत एव योभूत् ।
सिद्धार्थयोगी मलयानुसिंहस्तस्मै भवेयुः शुभदास्त्रिदेवाः ॥४२॥
वास्तव्यवृत्तिप्रथमैककलिंगं नाम्नाप्यभूदुद्धरणो विपश्चित् ।
उद्धृत्य मह्याममृतं ग्रहीतुं लोकैकनाथोथ यथेशमूर्त्तिः ॥४३॥
तस्याथ पुत्रः प्रमदाभिरामो जुष्टः श्रिया श्रीधरमूर्त्तिरासीत् ।
येनावनी सर्वगुणा गुणोघैः पुण्यैरनेकैश्च कृता पवित्रा ॥४४॥
तस्यापि सूनुर्भुवि ठक्कुरो यो लक्ष्मीधरो लक्षणकाव्यवेत्ता ।
विद्याधरस्तस्य बभूव पुत्रः सर्व्वाधिकारार्थगुणप्रवीणः ॥४५॥
अर्थत्रयाणामपि तत्त्वयुक्तः कामस्य सारेण तु किंचिदेव ।
विद्याधरोथास्य सरोधिकर्त्ता हेतुर्यथाब्धेः सगरो बभूव ॥४६॥
सरःसंख्यापने विद्वान्वास्तव्यः पुरुषोत्तमः ।
श्रीमद्वल्हणपुत्रोभूदाचार्यश्रीधरो यथा ॥४७॥

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पञ्च क्रतूनामपि यश्च कर्त्ता श्रीरामचन्द्रोथ बभूव विद्वान्।

तस्याथ पुत्रोपि दिवाकराख्यः सर्व्वज्ञकल्पो द्विजमुख्य एव ॥४८॥

तस्याथ पुत्रो गुरुभक्तिचित्तो दैवाच्छ्रिया यः परिहीण जातः।

आत्रेयगोत्रो ननु कृष्णपूर्व्वः काशीनिवासी च परोपकारी ॥४९॥

तर्क्के ज्ञानमतीव यस्य चतुरः शब्दार्थशास्त्रे तथा

मीमांसाधिगतो विपश्चिदभवद्वेदांतयोगादिधीः।

वेदाभ्यासरतः सदा सुविदुषां मूर्द्ध्नि प्रबद्धाञ्जलि-

र्व्विप्रः श्रीपुरुषोत्तमो भुवि महान्बुद्ध्या च वाचस्पतिः ॥५०॥

तेनेयमिष्टांगसुवृत्तवृत्ताहारस्य यष्टिश्च सदर्थगुच्छा।

सद्वंशमुक्ताफलकीर्त्तिसूत्रा शस्ता प्रशस्तिः सुविनिर्म्मितेव ॥५१॥

उत्कीर्ण्णा सूत्रधारेण श्रीमद्वल्हणसूनुना।

नाम्नानंतेन चन्द्रेर्याः शुद्धेयं वंशपद्धतिः ॥५२॥

चत्वारिंशत्यधिकेब्दे चतुर्भिर्न्नवमे शते।

शुक्रे साहसमल्लांके नाभस्ये प्रथमे दिने ॥५३॥

संवत् ९४४ भाद्रपद शुदि १ शुक्रे श्रीमद्विजयसिंहदेवराज्ये ॥

मंगलं महाश्रीः ॥ ॥ श्रीः ॥

धौवर्यकार्यक्षमरल्हणाख्यो यस्याभवद्दल्हणसूनुवीरः।

द्वारीव नंदी गिरिशस्य युक्तः संग्रामशूरो रिपुदर्प्पमर्द्दी ॥५४॥

Summary

This inscription, engraved on a slab of sandstone, consists 27 lines of irregularly and carelessly executed writing which is well-preserved. Except for the customary *svasti* in the beginning, and the date and *maṅgalaṁ mahā-*

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śrīḥ towards the close, the inscription is metrically composed throughout. There are 54 unnumbered verses. The composer of the *praśasti* lacked command over the Sanskrit language, and as such, the text composed by him lacks clarity and contains grammatical and other mistakes.

The inscription refers itself to the reign of Vijayasiṁhadēva of the Later Kalachuri Dynasty, who ruled at Tripurī on the Narmadā. The object of the inscription is to record the construction of a tank by Malayasiṁha who was probably a feudatory chief of Vijayasiṁha.

The inscription opens with a verse in praise of Mañjughōsha, the Buddhist god of learning. But there is nothing peculiarly Buddhistic about the inscription. Verses 5 and 6 refer to Vijayadēva (*viz.,* Vijaya-siṁhadēva) who was ruling at Tripurī on the Narmadā. He was born in the family of Karṇa. Then Malayaṣiṁha's pedigree is mentioned. Jāṭa, the first ancestor of the family, was appointed the head of a *vishaya* (district), by the might of whose arms Karṇadēva vanquished his foes. His son Yaśaḥpāla was a devoted councillor of Gayākarṇa. He had two sons, Padmasiṁha and Chandra-siṁha. Probably Chandrasiṁha, the younger of the brothers became Home Minister of the Chēdi king Vijayasiṁha. Padmasiṁha had a son named Kīrtisiṁha who was the father of Malayasiṁha. What can be known from the eulogy of Malayasiṁha is that he defeated Salakshaṇa and Vikrama. The battle in which the former is said to have lost his arm was fought at Karkarēḍi.[1] He is, therefore, identical with the homonymous prince of Karkarēḍi, figuring as the donor in the Rewa plate of Vijayasiṁha dated V.S. 1253 (No.20 below). His elder brother Kīrtivarman was a feudatory of the Kalachuri king Jayasiṁha and he himself in the aforementioned Rewa plate acknowledges the suzerainty of Vijayasiṁha.

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He seems, therefore, to have revolted against his overlord sometime during the period 1175 A.D. to 1193 A.D., but was defeated by Malayasiṁha and forced to aknowledge the supremary of the Kalachuri king. Vikrama, the other adversary of Malayasiṁha connot be identified.

Verse 28 mentions the queen Talhaṇadēvī who was probably a wife of Malayasiṁha and had two sons, the elder of them being named Pṛithvīdhara. Several officers of Malayasiṁha are then mentioned. Garga, the son of Raṇasiṁha, was his chief Record Officer (*lēkhī*), while Harisiṁha, the son of Jagatsiṁha, was his excellent councillor (*sumantrī*). The latter is said to have got the tank excavated. The tank with its plants, birds, sporting couples, *etc.,* is described in eight verses (34-41). Malayasiṁha is said to have spent 1500 *ṭaṅkakas* stamped with the effigy of Bhagavat (Buddha?) on this work.

Vidyādhara of the Vāstavya family, the superintendent of the excavation of the tank, was the son of *Ṭhakkura* Lakshmīdhara, the grandson of Śrīdhara and the great-grandson of Uddharaṇa (vv.43-46). Next is mentioned Purushōttama, the son of Valhaṇa, who designed the tank (v.47). The poet Purushōttama who composed the present *praśasti* was the son of Divākara and the grandson of a learned Brāhmaṇa named Rāmachandra. Purushōttama belonged to the Kṛishṇātrēya *gōtra* and was a resident of Banaras. He describes himself as proficient in logic, the science of word and sense, Mīmāṁsā, Vēdānta and Yōga and as devoted to the study of the Vēdas (vv.48-50). The mason who incised the present record was Ananta the son of Galhaṇa (v.52).

The next stanza (v.53) contains the date of the inscription, *viz.,* Saṁvat 944, Bhādrapada śu.di. 1, Friday. By referring to the Kalachuri year this date corresponds to the 30th July 1193 A.D.

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After the inscription was closed with *maṅgalaṁ mahā-śrīḥ,* one more verse (v.54) was added to describe the door-keeper Ralhaṇa, the valiant son of Dalhaṇa.

Notes

1. Karkarēḍī is modern Karkēri, 28 m. north of Rewa (*CII.,* IV, pt.I, p.348).

No.20
REWA PLATE OF VIJAYASIMHA; YEAR 1253

Location	: Rewa, Rewa District, Madhya Pradesh
Date	: (Vikrama) year 1253=1195 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Vijayasiṁha
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi, V.V., *CII.,* IV, pt.I, No.68

Text

Metres: Vv. 1, 4-8 *Anushṭubh;* 2 *Āryā;* 3 *Śālinī*

सिद्धिः । स्वस्ति ।

निर्गुणं व्यापकं नित्यं शिवं परमकारणम् ।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१ ॥

शुद्धे हृदयक्षेत्रे वल्लीमिव रोपयन्ति यां मुनयः ।

मोक्षमहाफलजननी भारती सूक्ष्मा सा जयति ॥२ ॥

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परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीवामदेवपादानुध्यात-
परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिज-
भुजोपार्ज्जिताश्वपतिगजपतिनरपतिराजत्रयाधिपत्यश्रीमद्विजयदेवकल्या-
णविजयराज्ये॥ ककरेड्यां राजधान्यां धाहिल्लो नाम योऽभवत्। स च
मान्योभवत्सर्व्वनरेश्वराणाम्। तस्माद्वाजूको दंदूकश्चापि क्रमतः खोजूको
जयवर्म्मा च बभूव तदनंतरौ। अथ जयवर्म्मदेवापत्यं वत्सराजः
सुतोभवत्। सामन्तानां शिरोरत्नं यस्माज्जातं सुतद्वयम्॥ कीर्त्तिवर्म्मा
सुतो ज्येष्ठः प्राप्तपितृपदः स्वतः। श्रीमच्छल्लक्षणवर्म्मदेवोपि क्रमाद्रा-
ज्यमवाप सः। सोहं समस्त प्रकृत्युपेतः समधिगतपंचमहाशब्दा-
लंकारविराजमानश्रीसलखणवर्म्मदेवो विजयी कूयीसंबपालिसषत्तलायां
छिडौडाग्रामनिवासिनः समस्तप्रजालोकानन्यांश्च यथास्थानाधिष्ठितान्
समाज्ञापयामि बोधयामि च विदितमस्तु भवतां ग्रामोयमस्माभिश्च-
तुराघाटविशुद्धसजलस्थलसाम्रमधूकसगर्त्तोषरनिधिनिक्षेपाकाशोत्पत्तिस्व
सीमापर्यन्तसवनतृणपक्षिखनिगोचरपर्यन्तः कौशिलगोत्राय कौशिल-
विश्वामित्रदेवरातत्रिप्रवराय । ठ । माधवपौत्राय महसोणपुत्राय राम-
शर्म्मणे ब्राह्मणाय। तथा गाठेशर्मणे ब्राह्मणाय तथा दामरशर्मणे
ब्राह्मणाय। एतेषां पदे २। ठ माधवप्रपौत्राय। चीथु पुत्राय पांडुशर्म्मणे
ब्राह्मणाय। पद १। ठ। माधवप्रपौत्राय पीथनपुत्राय पैतेशर्म्मणे
ब्राह्मणाय पद १। ठ माधवप्रपौत्राय श्रीधरपुत्राय हरिदत्तशर्म्मणे
ब्राह्मणाय पद १। एवं ग्रामस्य पद ५ संवत्सराणां संवत् १२५३
मार्ग्गशिरमासे कृष्णपक्षे सप्तम्यां तिथौ शुक्रदिने ककरेड्यां स्थाने

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स्नात्वा शिवं प्रपूज्य मातापित्रोरात्मनश्च पुण्ययशोविवृद्धये एतेभ्यो ब्राह्मणेभ्यो ग्रामोयं शासनत्वेन प्रदत्तः। मत्वैषामाज्ञाविधेयीभूय सर्व्वमेतेभ्यः प्रदातव्यम्। यत्प्रदत्ता मया ममाज्ञावशगैः सामन्तादिभिरपि पालनीयं रक्षणीयं चेति। भवन्ति चात्र पुण्यश्लोकाः।

सर्व्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः।
सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः ॥३॥
शंखो भद्रासनं छत्रं वराश्वो वरवारणाः।
भूमिदानस्य चिह्नानि फलमेतत्पुरंदर ॥४॥
बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥५॥
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥६॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥७॥
सुवर्ण्णमेकं गामेकां भूमेरप्येकमंगुलम्।
हरन्नरकमाप्नोति यावदाभूत संप्लवम् ॥८॥
वि नाणी श्रीकूके तथा पुत्रः। बीजे क्षेत्र षाडी २।

Summary

This inscription, engraved on only one side of a copper-plate, consists 20 lines of well-executed and fairly well-preserved writing. Except for two opening verses in honour of Brahman and Bhāratī (the goddess of speech) and the benedictive and imprecatory verses at the end, the

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whole record is in prose. Both the metre and the grammar are faulty in several places. The writer of the record did his job carelessly.

The inscription opens with two verses, one in praise of Brahman and the other in that of Bhāratī. The inscription then refers itself to the reign of *P.M.P.* Vijayadēva, a devout worshipper of Mahēśvara and the lord of Trikaliṅga, who by his prowess had acquired suzerainty over the three kings, *viz.,* the lord of horses (*aśvapati*), the lord of elephants (*gajapati*) and the lord of men (*narapati*) and who meditated on the feet of the *P.M.P.* Vāmadēva, a devout worshipper of Mahēśvara. Basing on the close similarity between the descriptions of Vijayasiṁha of the present grant and that of the Kalachuri King Jayasiṁha of the latter's Rewa plate (No.16 above) the former can be certainly identified with Vijayasiṁha, the son and successor of Jayasiṁha.

The inscription next gives the pedigree of the donor Salakshaṇavarman, who was a feudatory of Vijayadēva. Dhāhilla, who lived in the capital of Karkarēḍī was honoured by all princes. After him flourished in course of time Vājūka, Dandūka, Khōjūka and Jayavarman, whose relation to Dhāhilla and to one another is not specified. Jayavarman's son was Vatsarāja, who again, had two sons Kīrtivarman and Salakshaṇavarman (or Salakhaṇavarman). The former being the elder of the two succeeded his father and was himself succeeded by his younger brother Salakshaṇavarman.

The object of the present inscription is to record the donation of the village Chhiḍauḍā, situated in the Kūyīsambapālisȧ *pattalā,* which Salakshaṇavarman made after bathing and worshipping Śiva at Kakarēḍī.[1] The donees were all grandsons of one Mādhava and belonged to the Kauśila *gōtra* with the three *pravaras* Kauśila,

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Viśvāmitra and Dēvarāta. It seems that Mādhava had four sons Mahasōṇa, Chīthu, Pīthana and Śrīdhara. The village or its revenue was divided into five *padas* or shares of which two were allotted to Rāmaśarman, Gāṭhēśarman and Dāmaraśarman, the three sons of Mahasōṇa and one each to Pāṇḍuśarman, Paitēśarman and Haridattaśarman, the three sons of Mahasōṇa's three brothers.

The donation was made on Friday, the seventh tithi of the dark fortnight of Mārgaśiras in the year 1253. Referring this date to the Vikrama era its Christian date has been derived as 27th October 1195 A.D.

Then there is the usual exhortation of the donor for the preservation of his grant followed by six of the customary benedictive and imprecatory stanzas.

The engravers of this inscription were *Vi Nāṇī* Kūkē and his son.

Notes

1. Kakarēḍī has already been identified with Kakrēri, 28m. north of Rewa (*CII.*, IV, pt.I, p.348).

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No.21

GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

Location	: Gopalpur, Jabalpur District, Madhya Pradesh
Date	: 12th century A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Vijayasiṁha
Dynasty	: Kalachuris of Tripurī
Reference	: Mirashi V.V., *CII.,* IV, pt.II, *app.* No.5

Text

Metres: Vv. 1, 17, 24, 26, 27, 30, 33 *Anushṭubh;* 2, 7, 10, 13, 16, 18, 19, 22, 31 *Śārdūlavikrīḍita;* 3, 23 *Upajāti;* 4, 5, 8, 14, 15, 20, 21, *Sragdharā;* 6 *Vaṁśastha;* 9 *Drutavilambita;* 11, 32, 34 *Śikhariṇī;* 12 *Mālinī;* 25, 28 *Āryā;* 29 *Vasantatilakā*

सिद्धिः । ओं नमो भगवते वासुदेवाय ॥

समुत्क्षिपन्तु चत्वारः श्रेयःसम्पत्तये सताम् ।

धर्म्मार्थकामनिर्व्वाणं शार्ङ्गिणः कृष्णबाहवः ॥१ ॥

. . केसरिणा हिरण्यकशिपोः क्रोधाग्निरन्तर्ग्गतः

प्रोद्गच्छन्नुधिरच्छलेन हृदयं भित्वा ध्रुवं दर्शितः ।

राहुस्त्री विकृता कृतार्थविधवा येनासुरद्रोहिणा

स त्वां पातु भवाद्भवाधिशमनस्त्रैलोक्यनाथो हरिः ॥२ ॥

जयन्ति लोकत्रयदेवराजराजाभिषेकोत्सवमन्त्रवन्ति ।

दैत्याधिपप्राणहतिप्रियाणि वैकुण्ठकण्ठीरवगर्जितानि ॥३ ॥

उन्मज्जन्ती पयोधेर्झटिति सुघटितं दत्तहस्तावलंबा

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लक्ष्मीर्ल्लक्ष्मीधरेण प्रथमपुलकिता हृष्टलोम्नाथ नीते।

अन्योन्यालोकरश्मिग्रथितपृथुपथे मानसे मानसेन

श्रेयः शृङ्गारसार्था विदधतु भवतां जिष्णुनात्यादरेण ॥४॥

यत्स्रोतः प्र . . र प्रविंचरदमृतं राहुणा पीयमानं

विज्ञप्तं विश्वमूर्त्तेः प्रणयपटुगिरा कर्ण्णयुग्मावलग्नौ।

चन्द्रार्क्कौ कुण्डलाभौ श्रितसविधमरुत्सिद्धविद्याधराद्यैः

सानन्दं यस्य दृष्टौ स भवतु भवतां प्रीतये चक्रपाणिः ॥५॥

मनोजवध्वस्ततमोमनोमयः स नित्य . . . . . रणोज्झितः।

ग्रन्थात्तु सारस्वतभास्करोदये प्रमोदमासाद्य विपश्चितां गणः ॥६॥

मातर्म्मूर्द्धिन्न मदीयदन्तशकलं तातस्य तद्देहि मे

वत्सालीस्त्यज वेद्म्यहं न जनकं त्वं प्रार्थयेति श्रुते।

श्रीकण्ठेन विहस्य . . . .।

. . . . ॥७॥

क्षीरोदप्राणकल्पं स्मरनयनयनं नेत्रमैत्रीनिधानं

शृङ्गाराङ्गारधानी घटितविघटितद्वंद्वयोरिन्दुबिम्बम्।

ध्वस्तध्वान्तप्रचारं त्रिजगति जयति प्रस्फुरद्वृत्तधारं

सद्वंशारम्भवि . . . . ॥८॥

उदय . . विभूषितविभ्रमो विजयते वियति क्षणदाकरः।

उडुगणाभरणो वनमालिनो हृदयभूषणकौस्तुभविभ्रमः ॥९॥

आसीत्तस्य सहस्रपाणिकिरणैर्व्वंशे सहस्रार्ज्जुनो

येनाहस्करविभ्रमेण गुरुणा तुष्टेन . . . .।

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....

.........समरोद्योगा .....॥१०॥

तदव्वांगुर्व्वीशास्तरुणकरुणापूर्ण्णमनसो

बभूवुर्भूयांसः कलचुरिकुलस्तम्भमहसः।

प्रतापाग्निर्येषां जगति ववृधे वैरिवनिता

व्यलीकप्रोन्मुक्तैः ....॥११॥

....

.....सीमाघस्मरस्वैर ...।

प्रतिहतरिपुरामानेत्रनिर्म्मुक्तनीरै

रुधिरविधुरधारं शातयामास खड्गम् ॥१२॥

क्रोधारब्धविरोधिसौधवसुधाविध्वंसकीर्ण्णानल-

ज्ज्वालानर्ग्गलचान्द्रमण्डलमिल ....।

....

........तजलधिः प्राचीं महीं वङ्गते ॥१३॥

व्यालुंपन्राजलक्ष्मीं प्रचुरतरकरैः सप्तमश्चक्रवर्त्ती।

...........वलयक्ष्माभृतः कर्ण्णदेवः।

उत्तुङ्गक्ष्माधराणान्दिशि दिशि महतां मूर्द्धिन दत्त्वा पदानि

.......................॥१४॥

...............स्तुतः पारिजातः

क्वैतावान्स श्रुतः किं पिशुनजनगिरा क्षीररत्नाकरो यः।

...................प्रतीचीं

वार्द्धिर्म्मन्थेभपिस्वज्जलकलभरवैर्ज्जल्पति स्वे तितीर्षुः ॥१५॥

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....

................रामार्थिना ।

वालीत्यर्धपदे श्रुते स्वचरितं स्मृत्वा भवंस्तर्ज्जितो

येना ....श्रीकण्णदेवो ..॥१६॥

श्रीयशःकण्णदेवोस्य पृथ्वीप्रभुरभूत्सुतः ।

निशाभ्रंशेपि न म्लानं यद्यशःकुमुदं ..॥१७॥

....

..............तालविभूषणाम् ।

अप्रच्छन्नतनुर्जघान स घनैर्द्देवो रणे मार्ग्गणै-

रेकोनेक ....क्षेत्रे पवित्रे पुरा ॥१८॥

पार्थेनाप्रकटेन भीत्यभिहितेष्टाद्या जिता गोग्रहे

नैवा .. विधाय ....।

....

.....................॥१९॥

..............श्रीगयाकण्णदेवो

निघ्नद्वेष्यन्धकारानुदयमधिगतो दिग्जयं यत्र याते ।

छन्नां क्षोणीं समुच्चैस्त्वरितमप ....

.......शिरसि निपतितैस्तुङ्गतामापुरन्ये ॥२०॥

वारीबन्धा निवि ....

.................तरस्य ।

तस्यामुद्वासितायामविरलवलीस्निग्धसालद्रुमायां

शार्दूलव्याकुलायामविरतमकरोद्यः सदा हस्तिबन्धम् ॥२१॥

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सत्यं वाचि वदान्यता करतले शौर्यं रणप्राङ्गणे

वित्तं श्रीनरसिंहदेवनृपतेस्त्वन्य . . . . . ।

. . . . यदीयैजनैः

किं नोक्तः पुनरुक्त दोषविषयो दोषाकरश्चन्द्रमाः ॥२२॥

रराज राजव्रजधर्म्मराजस्तस्यानुजः श्रीजयसिंहदेवः ।

येना . . विद्विषदश्रुतोयैः कृतान्तराज्ये निजमण्डलाग्रः ॥२३॥

श्रीमद्गोसलदेवी. . . . . ।

. . . . मालया ॥२४॥

जयति तदङ्गसुजन्मा शूरः श्रीविजयसिंहदेवनृपः ।

यदसिः शत्रुषु कालः सूते शुभ्रं यशश्चित्रम् ॥२५॥

श्रीसोमराजकृतं राजावलीवर्ण्णनमिति ॥* ॥

कश्यपान्वयवर्द्धिष्णुविष्णुभक्तिमनीषिणः ।

प्रज्ञा ज्ञानधना विप्रा बभूवुर्भुवि . . . ॥२६॥

. . . . ।

यद्यशोज्योतिरद्यापि प्रस्फुरन्न निवर्तते ॥२७॥

अभवदमुष्य तनूजः कृतिजनसुमनोमनोरथस्थानम् ।

. . . . सुज्ञस्तेजःप्रज्ञावतां विज्ञः ॥२८॥

तस्मादखर्व्वगुणपर्व्वतगर्व्वितोभूत् श्रीमल्हणः श्रितनयस्तनयः कृतज्ञः ।

. . . . तस्य चरमं वरमंबरस्य ॥२९॥

जोगलेति प्रियानूढा तस्यासीच्चारुदर्शना ।

हृदयानन्दजननी संपत्तिरिव निश्चला ॥३०॥

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सत्यं नास्ति विनामुना न सुकृतं ज्ञानं विवेकक्षमा-

दानाद्याः कलिकालकिल्बिषवशान्नाथ प्रणष्टा गुणाः ।

ज्ञात्वैवं हरिणा गणः किल निजः संप्रेषितो यः क्षिति-

न्तानुत्कर्षयितुं कृती हरिगणस्तस्मात्स जज्ञे ध्रुवम् ॥३१ ॥

अयं धीराधारस्तरुणकरुणालंकृतमनाः

सतां नेत्रानन्दं जगति जनयन्निन्दुरुच्चिरः ।

प्रसन्ना . . . शमहितरतिः शिल्पिमहितः

स राज्ञां धर्मज्ञश्चिरमतुलकीर्त्तिः स्थिरमतिः ॥३२ ॥

महादेवीति नाम्नासीद्धर्म्मपत्नी पतिव्रता ।

सुचरिताऽपराप्यस्य . . . सहधर्म्मिणी ॥३३ ॥

वसत्यन्तःप्रीतस्त्रिभुवनगुरुस्फाटिकगिरौ

गृहं तावत् . . . . तुल्यमहसः ।

सती प्रेम्णा तेन प्रणतिपटुना कारितमिदं ध्रुवं

विष्णोः शुभ्रं भवनमिह कैलाससदृशम् ॥३४ ॥

Summary

This inscription, engraved on a stone, consists 21 lines of writing which has suffered a good deal due to its breaking into two pieces and developing a crack. Excepting *ōṁ namō bhagavatē Vāsudēvāya* at the beginning of the first line and the words *śrī-sōmarāja-kṛitaṁ rāj-āvalī-varṇṇanam=iti* in line 16, the inscription is in verse throughout. There are, in all 34 verses, none of which is numbered. The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot

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now be deciphered completely and interpreted satisfactorily.

The inscription records the construction of a temple of Vishṇu, apparently at Karaṇbēl (the village to which the inscribed stone originally belonged), by a Brāhmaṇa, Harigaṇa by name.

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasiṁha. After adoration to the divine Vāsudēva the first verse invokes the four dark-blue arms of Vishṇu for the grant of the four objects of human life, *viz., dharma, etc.,* followed by a prayer to the Narasiṁha incarnation of the same God (v.2). The next verse (v.3) describes the roarings (*garjita*) of the lion of Vaikuṇṭha (Vishṇu). The following two verses (vv.4-5) invoke blessings of Lakshmī and Vishṇu, the latter called as Chakrapāṇi, respectively. Verse 6 praises the learned men who rejoice in the literary activities. The next stanza (v.7), probably invoked blessings of Gaṇēśa.

From verse 8 begins a description of the Kalachuri family. The moon is described in vv.8-9 and stated to have produced a noble royal family (*sadvaṁśārambha . . .*). In the race of the moon was born Sahasrārjuna with his thousand arms (v.10). After him there flourished many kings who supported the Kalachuri family (v.11). The following 5 stanzas (vv.12-16) describe the Kalachuri king Karṇa in a conventional and fantastic manner. He is called the seventh *Chakravartin.* His son Yaśaḥkarṇa is eulogised in vv.17-19, and the latter's son Gayākarṇa in v.20. Gayākarṇa's son Narasiṁha is extolled in v.22, and his younger brother Jayasiṁha, in v.23. The latter's wife Gōsaladēvī is mentioned in v.24. Finally, Vijayasiṁha, the son of Gōsaladēvī, is described in v.25. The description of all these princes was merely conventional

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and did not contain any historical information. Its author Sōmarāja is mentioned in line 16.

Then v.26 mentions a Brāhmaṇa family of the Kāśyapa-*gōtra,* keenly devoted to Vishṇu. The next two stanzas (vv.27-28) describe a father and his son of this family respectively (whose names are lost). The latter's son Malhaṇa and his concubine (*anūḍhā*), Jōgalā,[1] who was dear and faithful to him are mentioned in vv.29-30. Malhaṇa's son Harigaṇa is described in vv.31-32. He had two wives, Mahādēvī and another whose name is lost (v.33). The last stanza (v.34) of the record states that this Harigaṇa caused a loftly temple of Vishṇu to be constructed out of love for his chaste wife.[2]

Notes

1. Jōgalā was probably the mother of Harigaṇa though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigaṇa explicitly mentions her real status. He does not conceal it or gloss over it (*CII.,* IV, pt.II, p.653, *n.* 4).

2. The wording of v.33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigaṇa erected the temple of Vishṇu (*ibid., n.*5).

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No.22
RATANPUR STONE INSCRIPTION OF JAJALLADEVA I: KALACHURI YEAR 866

Location	: Ratanpur, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 866=1114 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Jājalladēva I
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.,* IV, pt.II, No.77

Text

Metres: Vv. 1 *Mālinī;* 2, 4, 6, 10, 11, 16, 20, 22, 23, 26, 27, 32 *Śārdūlavikrīḍita;* 3, 7, 9, 13, 14, 17-19, 21, 24, 28-31, 33, 34 *Anushṭubh;* 5, 8 *Vasantatilakā;* 12 *Upajāti;* 15 *Sragdharā;* 25 *Vaṁśastha*

ओं नमः शिवाय ॥

शशिशकलकला किं . . . नामृतांभः

प्लवबहलितनीरस्वर्न्नदीतीरवृत्तिः ।

किमु बत शफरीति स्वःश्रिता . . . .

. . . शिरसि यस्य स्यात् स ईशः शिवाय ॥१ ॥

एतद्यत्परमं विहंतृ तिमिरं त्रैलोक्यनेत्रद्युति

ज्योतिस्तत्पुरुषं सुधाकर इति प्राहुस्तमन्त . . ।

. . . . जो न चरमः साम्राज्यसूत्रं यतः

क्षात्रस्यादि तदन्वये समभवच्छ्रीकार्त्तवीर्य क्षितौ ॥२ ॥

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तद्वंश्यो हैहय आसीद्यतो जायन्त हैहयाः ।

. . . . त्यसेनप्रिया सती ॥३॥

तेषां हैहयभूभुजां समभवद्वंशे स चेदीश्वरः

श्रीकोकल्ल इति स्मरप्रतिकृतिर्व्विश्वप्रमोदो यतः ।

येनायंत्रितशौर्य . . . . . . मेन मातुं यशः

स्वीयं प्रेषितमुच्चकैः कियदिति ब्रह्माण्डमन्तःक्षिति ॥४॥

अष्टादशास्य रिपुकुंभिविभंगसिंहाः

पुत्रा बभूवुरभिवर्द्धितवं . . . ।

तेषामथाग्रजसुतस्त्रिपुरीश आसीत्

शेषांश्च मंडलपतीन्स चकार बंधून् ॥५॥

प्रापत्तेषु कलिंगराजमसमं वंशः क्रमादानुजः

पुत्रं शत्रुकलत्रनेत्रसलिलस्फीतं प्रतापद्रुमम् ।

येनायंत्रितशौर्यकोशमकृशीकर्तुं विहायान्वय-

क्षोणीं दक्षिणकोशलो जनपदो बाहुद्वयेनार्ज्जितः ॥६॥

राजधानी स तुंमाणः पूर्व्वजैः कृत इत्यतः ।

तत्रस्थोऽरिक्षयं कुर्व्वन्वर्द्धयामास स श्रियम् ॥७॥

जातस्ततः प्रततनिर्म्मलकीर्त्तिकान्तः

शीतांशुवत्कमलराज इतीह सिंधोः ।

नृणां मनः कुमुदषंडमधिश्रिशोभं

यस्मादभूदरिजनांधतमिस्रनाशः ॥८॥

महीभर्तृविभूषार्थं पयोधिरिव कौस्तुभम् ।

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जितशूरप्रतापं हि रत्नराजमसूत सः ॥९॥

श्रीवंकेशसुरालयप्रभृतयो रत्नेश्वराद्यास्तथा

यत्रोद्यानमसंख्यपुष्पसुफलं चारूच्चमाम्रं वनम्।

रत्नेशेन ससौधसद्मनिचितश्चारुश्रिया भूषित-

स्तुंमाणः समकारि लोचनसुखः संवीक्ष्यमाणो जनैः ॥१०॥

एतद्यद्विपुलं धनेश्वरपुरप्रख्यं महेशान्वितं

नानावर्ण्णविचित्ररत्ननिचितं रत्नालयाभं यतः।

नानादेवकुलैश्च भूषितमिति स्वर्ग्गाभमालक्ष्यते

श्रीमद्रत्नपुरं दिशि श्रुतयशो रत्नेश्वरो यद्यधात् ॥११॥

व्यधापयन्मां भुवि रत्नराजः श्रेष्ठी यशश्चेदधितिष्ठति स्म।

वक्तीत्यदो रत्नपुरं समन्तान्मत्तोऽनयोर्यातु यशस्त्रिलोकम् ॥१२॥

कोमोमंडलभूभर्त्तुर्व्वज्जूकस्य श्रुता सुता।

नोनल्ला रत्नराजेन परिणीता नृपश्रिया ॥१३॥

तस्यामजनि पृथ्वीशो धर्म्मशौर्यगुणान्वितः।

स्वर्न्निन्ये धर्म्मतो वंश्यान् शौर्याच्च युधि विद्विषः ॥१४॥

शौर्याद्यै रत्नराजे युधि रिपु जयिनि स्वग्गते स्वर्ग्गकृत्या-

त्पृथ्वीदेवः क्षितीशस्तदनु समभवत्तत्सुतः क्षात्रशूरः।

ऐश्यश्रीदत्वशौर्यप्रमुखगुणशतैर्ल्लोकपालः स एवं

क्षात्रं त्रस्तं हि तस्मै कुरुत इति नमो येन पृथ्व्याः स देवः ॥१५॥

पृथ्वीदेवसमाश्रिता भवति च स्वर्ग्गो हि लोकस्थिति-

श्चित्रं चैतदतः स्फुटं स्फुरति यत्सर्व्वत्र शूराश्रिता।

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भूरिश्रीविततता शतक्रतुवृता भास्वन्महेशाच्युता

विश्वानंदिबुधा प्रसर्प्पितसुधासद्माश्रिता निर्द्विधा ॥१६॥

तुंमाणे धर्म्मकीर्त्त्यर्थं पृथ्वीदेवेश्वरादयः ।

रत्नपुरे समुद्राभस्तेनाकारि च सागरः ॥१७॥

उपयेमे स राजल्लां या कान्त्येवेंदुसप्रभा ।

लक्ष्मीरिवाच्युतप्रीतिः सौभाग्येनेव पार्व्वती ॥१८॥

ऐन्द्रिरैन्द्यामिवेंद्रेण स्वःश्रियामब्धिनेंदुवत् ।

पृथ्वीदेवेन तस्यां तु जाजल्लोऽजनि कीर्त्तिमान् ॥१९॥

चित्रं यस्य यशो व्यधादतु . . शीतांशुशोचिःप्रभं

रक्तं स्त्रैणशतं सितं जगदिदं कुर्व्वंच्च कृष्णानरीन् ।

श्रीजाजल्ल उदेति यः प्रतिदिनं शूरः प्रतापर्द्धित-

श्चेदीशेन स ऐनसंग्रहकृता मैत्र्यम्परं प्रापितः ॥२०॥

कान्यकुब्जमहीपेन जेजाभुक्तिकभूभुजा ।

शूर इति प्रतापित्वादर्हितो मित्रवत्श्रिया ॥२१॥

लक्ष्मीः सप्तविधापि यस्य जगृहे युद्धे च सोमेश्वरो

. . . . दग्धममितं सैन्यं निहत्यामुना ।

बद्धं मंत्रिकलत्रसार्थमनु तन्मातुर्ग्गिरा मोचितं

येन ब्रूत स ईदृशः क्षितिपतिर्द्दष्टः क्षितौ वा श्रुतः ॥२२॥

. . . . ण कोशलांध्रखिमिडिवैरागरं लंजिका

भाणारस्तलहारि दंडकपुरं नंदावली कुक्कुटः ।

यस्यैषां हि महीपमंडलभृतो मैत्रेण केचिन्मुदे

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केचि .... नकान्यन्वब्दक्कृतं ददुः ॥२३॥

यत्र प्रतापिनि च्छत्त्रमेकमेव शिरोधृतम्।

चित्रं कुर्व्वज्जने शैत्यं कुर्यात्तापं हृदि द्विषाम् ॥२४॥

उदारता शौर्यगभीरिमा .... ऽस्य वर्त्तते।

भुवेत्यभाषि प्रततं समुच्छ्रितैर्यशःसुशुभ्रैः सुरसद्मसद्धुजैः ॥२५॥

किं कामोयमसावसेचनतनुस्त्र्यक्षाक्षिदृष्टो न यः

किं वैकुंठ .... श्रिया।

शूरः शौर्यत इंदुरिंदितरुचा श्रीदः किमर्थिप्रिय

एवं मर्षयता जनेन विदितो जाजल्लदेवश्चिरात् ॥२६॥

श्रीजाजल्लपुरं ....

... तशिवत्वतापसमठः सोद्यानमाम्रं वनम्।

तुल्यं स्वःसरसः सरोपि रुचिरं यत्कारितं श्रीमता

जाजल्लेन तदस्तु कीर्त्तिरुचिरं .... ॥२७॥

.... प दिग्नागादिप्रमाणवित्।

स्वान्यसिद्धान्तविच्चास्य श्रीमान् रुद्रशिवो गुरुः ॥२८॥

सान्धिविग्रहिकोप्यस्य विग्रहराज इत्यभूत्।

.... ॥२९॥

ददौ देवाय जाजल्लः सिरुलीग्राममुत्तमम्।

मठाय पाटलासार्थं शासनं शाश्वतं नृपः ॥३०॥

अर्जुनकोणसरणं स दे ......।

.... वे ॥३१॥

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श्रीमत्कर्ण्ण . . . निर्जरगुरुप्रस्पर्धिमंत्राग्रणीः

कायस्थोऽसमशास्त्रसारसुमतिः श्रीमान्स गौडान्वये ।

श्री . . . .

. . . . . . प्रशस्तिमसमां जाजल्लदेवे व्यधात् ॥३२ ॥

चक्रे प्रशस्तिसात्तस्य गर्भेशो विमलान्गुणान् ।

उत्तमं हलदी . . . . ॥३३ ॥

. . . . कीर्त्तिधरो बुधः ।

प्रशस्तिं प्राप्तसर्व्वाशां वास्तव्यस्यानुजो लिखत् ॥३४ ॥

संवत् ८६६ मार्ग्ग सुदि ९ रवौ ॥ जाज . . . .

Summary

This inscription, engraved on the beautifully polished surface of a red sand-stone, consists 31 lines of neatly executed writing. A small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away. This has caused loss of several *aksharas* of the text of the inscription. Except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout. There are 34 verses, all of which are numbered.

The inscription refers itself to the reign of Jājalladēva (I) of the Kalachuri dynasty of Ratanpur. His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kārtavīrya and his sons, the Haihayas, is Kōkalla, the lord of Chēdi. He had eighteen sons, of whom the eldest became the lord of Tripurī. He made his brothers lords of *maṇḍalas.* The family of one of these younger brothers produced in course of time Kaliṅgarāja, who leaving the ancestrol country, conquered Dakashiṇa

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Kōsala[1] by his arms. He resided at Tummāṇa[2] as the place was previously the capital of his ancestors. From him was born Kamalarāja who had a son named Ratnarāja (I). The latter adorned Tummāṇa with several temples such as those of the gods Vaṁkēśvara and Ratnēśvara, orchards and palatial buildings. He also founded Ratnapura[3] and adorned it with many temples. The inscription then mentions the *Śrēshṭhin* Yaśa, the mayor of Ratnapura, who, as already seen, has also been named in the Amōdā plates of Pṛithvīdēva I (*USVAE.*, IX, No.40). Ratnadēva (I) married Nōnallā, the daughter of Vajjūka, the lord of the Kōmō-*maṇḍala.*[4] She bore to him a son named Pṛithvīdēva (I) who succeeded him. He constructed several temples such as that of Pṛithvīśvara at Tummāṇa and excavated a large tank at Ratnapura. He married Rājallā from whom he had a son named Jājalladēva (I). The latter's friendship was sought by the lord of Chēdi. He was also honoured with presents of wealth by the kings of Kānyakubja[5] and Jējābhukti.[6] He defeated Sōmēśvara and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother. The kings of Kōsala, Andhra,[7] Khimiḍī,[8] Vairāgara,[9] Lañjikā,[10] Bhāṇāra,[10] Talahāri,[11] Daṇḍakapura,[12] Nandāvalī and Kukuṭa paid annual tributes or presents to him.

Jājalladēva seems to have founded a town named Jājallapura,[13] where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank. The object of the inscription is evidently to record the king's donation of the villages Sirulī,[14] Arjunakōṇasaraṇa[15] and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pāṭala* trees to the monastery.

The inscription mentions Rudraśiva, a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was

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conversant with the logical systems of Diṅnāga and others as well with Śaiva and other *siddhāntas.* Vigraharāja, the king's minister for peace and war, is next mentioned. The name of the poet who composed the *praśasti* is lost. The *praśasti* was written by a person who seems to have belonged to the Vāstavya family. His name ended in –*dhara.*

The inscription is dated in the Kalachuri year 866 on Sunday, the 9th *tithi* of the bright fortnight of Mārgaśīrsha, corresponding to Sunday the 8th November 1114 A.D.

Notes

1. Dakshiṇa-Kōsala was the ancient name of Chhattisgarh (*CII.,* IV, pt.II, p.403).

2. Tummāṇa is identical with Tumān, 26 m. north-east of Ratanpur (*ibid.,* p.411).

3. Ratnapura is modern Ratanpur, 16 miles north of Bilaspur (*ibid.,* p.399).

4. Kōmō-maṇḍala seems to be country surrounding the village Kōmō in the Pēṇḍrā Zamindari, 25 miles north of Ratanpur (*ibid.,* p.404).

5. Kānyakubja is the well-known city of Kanauj, for a long time the imperial capital of North India (*ibid.,* p.411).

6. Jējābhukti is Jajjhauti, the capital of the Chandēllas (*ibid.*).

7. Andhra is the country between Gōdāvarī and the Kṛishṇā (*ibid.*).

8. Khimiḍī is probably identical with the Zamindari named Khimiḍi in the Ganjam District (*ibid.*).

9. Vairāgara is identical with modern Vairagarh in the Chanda District, 80 m. north-east of Chanda (*ibid.*).

10. Lañjikā is clearly Lānji and Bhāṇāra Bhandara, the chief town of the Bhandara District of Madhya Pradesh (*ibid.*).

11. Talahārī is the name of the territory round Mallār (*ibid.*).

12. Daṇḍakapura may be the capital of Daṇḍabhukti which evidently comprised some portions of the Midnapur and Balasore Districts. The

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place may be identical with Dantan in South Midnapur District (*ibid.*).

13. Jājallapura, which was evidently founded by Jājalladēva (I), may be identical with Jānjgir (Jājallanagara), the headquarters of a *tahsil* of the same name in the Bilaspur District (*ibid.*).

14. Sirulī, the village donated, is probably represented by Sirli, 8 m. south-west of Jānjgir (*ibid.*).

15. Arjunakōṇasaraṇa may be Arjuni, 14 m. west of Jānjgir (*ibid.*).

No.23
SHEORINARAYAN PLATES OF RATNADEVA II
KALACHURI YEAR 878

Location	: Shēorinārāyaṇ, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 878=1127 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Ratnadēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: V.V. Mirashi, *CII.*, IV, pt.II, No.82

Text

Metres: Vv. 1, 3, 9, *Vasantatilakā;* 2, 4-7, 10-12, 14-18 *Anushṭubh;* 8 *Vaṁśastha* and *Indravaṁśā;* 13 *Upajāti*

सिद्धिः। ओं नमो ब्रह्मणे ॥

यत्कारणं परममाद्यवसानहीनमव्यक्तनित्यमहदादिवचोभिधेयम्।

यस्मान्न किंचिदपरं व्यतिरिक्तमस्ति सद्ब्रह्मणे नम उदारतराय तस्मै ॥१॥

आसीत्त्रिलोकीतिलको हैहयः शशिनोन्वये।

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नृपतिर्भूभृतामाद्यः कार्त्तवीर्योऽस्य वंशजः ॥२॥

यः क्रीडया स्वभुजसेतुनिरुद्धरेवावारिप्रवाहितहरार्च्चनवृद्धरोषम्।

कैलासतोलनभयार्त्तभवानिगात्रसंश्लेषतोषितशिवंजितवान्दशास्यम् ॥३॥

आसीत्तस्यान्वये भूपः कोकलो भूषणं भुवः।

तस्यासन्नणदुर्व्वाराः सूनवोष्टादशोद्धताः ॥४॥

भूत्वा त्रिपुर्य्यामधिपो ज्येष्ठस्तेषां स्वविक्रमात्।

सर्व्वान्मांडलिकानन्यांश्चक्रे भ्रातृन्कनीयसः ॥५॥

त्रिपुरीशानुजस्यासीद्वंकोतुंमाणभूभुजः।

कलिंगराजस्तत्सूनुरासीत्कमलराड्नृपः ॥६॥

रत्नराजोऽस्य तनयः पृथ्वीदेवमजीजनत्।

जाजल्लदेवस्तस्यासीत्पुत्रो विक्रमभूषणः ॥७॥

जिष्णोरमुष्य बलवृत्रविघातकारिणो निकृत्तपक्षस्य समस्तभूभृताम्।

जाजल्लदेवस्य जयन्तविग्रहः श्रीरत्नदेवस्तनयोस्ति भूपतिः ॥८॥

तीव्रप्रतापपरितप्तसमस्तभूभृ-

द्भ्रान्ताखिलक्षितिपरान्तसदैकचक्रः।

यस्तेजसा पिहितराजसमस्तदीप्तिः

सूरः स्फुटं समुचितो भवदस्तवृत्रः ॥९॥

पराशरसगोत्राय नृपतिः सामवेदिने।

वसिष्ठशक्तितत्पुत्रैः ख्यातत्रिप्रवराय सः ॥१०॥

शीलादित्यस्य पौत्राय षडङ्गाधीतवेदिनः।

विद्वत्त्रिभुवनपालपुत्रायौद्गात्रवेदिने ॥११॥

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मातापित्रोरात्मनश्च यशःपुण्याभिवृद्धये ।

निर्ण्णीतसर्व्वसीमानं सर्व्वादायसमन्वितम् ॥१२ ॥

अनर्घवल्लीविषये तिणेरीग्रामं सदर्भाक्षतपूर्ण्णपाणिः ।

सोमग्रहे पर्व्वणि रत्नदेवस्तोयेन नारायणशर्म्मणेऽदात् ॥१३ ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१४ ॥

सुवर्ण्णं रजतं ताम्रं मणिमुक्तावसूनि च ।

सर्व्वानितान्महाप्राज्ञो ददाति वसुधां ददत् ॥१५ ॥

अपि पापकृतं प्राप्य प्रतिगृह्णीत भूमिदम् ।

महीं ददत्पवित्री स्यात्पुण्या हि जगती यतः ॥१६ ॥

उद्दंडधवलच्छत्रवराश्वा वरवारणाः ।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरन्दर ॥१७ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।

षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ॥१८ ॥

संवत् ८७८ भाद्र सु दि ५ रवौ ॥

Seal

1) महाराणक

2) श्रीमद्रत्नदेवः ।

Summary

This inscription, engraved on single sides only of a set of two copper-plates, consists 26 lines (13 lines on each plate) of deeply engraved, but not well-formed writing. The plates were held together by a ring, the

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central portion of which was flattened into a round seal containing the legend *Mahārāṇaka-śrīmad-Ratnadēvaḥ* inscribed in two lines. Except for *ōṁ namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse thoughout.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Ratnadēva II, of the village Tiṇērī, situated in the *vishaya* of Anarghavallī,[1] on the occasion of a lunar eclipse. The donee was Nārāyaṇaśarman, the son of Tribhuvanapāla and son's son of Śilāditya, who was a student of the Sāmavēda and belonged to the Parāśara *gōtra* with the three *pravaras,* Vasiṣtha, Śakti and Parāśara.

The genealogy of Ratnadēva II down to his father Jājalladēva I is given here as in the latter's Ratanpur inscription (No.22 above).

After obeisance to Brahman in the first verse, the inscription mentions the king Haihaya of the Lunar race and his descendant Kārtavīrya who defeated Rāvaṇa (vv.2-3). In Kārtavīrya's race was born the king Kōkala who had eighteen sons. The eldest of them, having become the lord of Tripurī, made all his younger brothers the lords of *maṇḍalas* (vv.4-5). A younger brother of the lord of Tripurī, who was the king of Vaṅkō-Tummāṇa, seems to have had a son named Kaliṅgarāja and his (*i.e.,* Kaliṅgarāja's) son was the king Kamalarāja. Kamalarāja's son was Ratnarāja I. His son was Pṛithvīdēva I, whose son was Jājalladēva I. This Jājalladēva I is said to have destroyed Bala who has been identified with Bhujabala, the lord of Suvarṇapura whose defeat by Jājalladēva I is mentioned in the Kharōd stone inscription of K.933 (No. 40 below). Jājalladēva I's son was Pṛithvīdēva II, the donor of the present grant (vv.6-8). Verse 9 contains a poetic description of his volour.

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As stated earlier, vv. 10-13 record the grant of a village, by Pṛithvīdēva II, to the Brāhmaṇa Nārāyaṇaśarman. This donee is said to have been conversant with the work of Udgātṛi (priest) and his grandfather is praised to have studied and mastered the six Vēdāṅgas. The grant was made for the increase of the religious merit and fame of the donor's parents and the donor himself.

Then follow five of the customary imprecatory and benedictive stanzas (vv.14-18).

The date of the grant mentioned at the end of the record is the (Kalachuri) year 878, Bhādrapada *śu.di.* 5, Sunday, corresponding to the 14th of August 1127 A.D.

Note

1. Anarghavallī *vishaya* probably corresponds to the modern Jānjgir *tahasil,* though no place of that name can now be traced in it (*CII.,* IV, pt.II, p.420).

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No.24
SARKHO PLATES OF RATNAḌEVA II: KALACHURI YEAR 880

Location	: Sarkho, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 880=1128 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Ratnadēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V. *CII.*, IV, pt.II, No.83

Text

Metres: Vv. 1, 9, 12, 13, 18, 22-35 *Anushṭubh;* 2, 6 *Upajāti;* 3 *Sragdharā;* 4, 10, 14, 17, 19 *Śārdūlavikrīḍita;* 5, 7, 8, 11, 15 *Vasantatilakā;* 16 *Mālinī;* 20 *Śālinī;* 21 *Āryā;*

सिद्धिः । ओं नमो ब्रह्मणे ॥

निर्गुणं व्यापकं नित्यं शिवं परमकारणम् ।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१ ॥

यदेतदग्रेसरमम्बरस्य ज्योतिः स पूषा पुरुषः पुराणः ।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेभूद्भुवि कार्त्तवीर्यः ॥२ ॥

देवः श्रीकार्त्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या

हेलोत्क्षिप्ताद्रिबिभ्यत्तुहिनगिरिसुताश्लेषसन्तोषितेशम् ।

दोर्द्दंडाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाह-

व्याधूतत्र्यक्षपूजाजनितगुरुरुषं रावणं यो बबन्ध ॥३ ॥

तद्वंशप्रभवा नरेन्द्रपतयः ख्याता क्षितौ हैहया-

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स्तेषामन्वयभूषणं रिपुमनोविन्यस्तततापानलः ।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥४ ॥

अष्टादशारिकरिकुंभविभंगसिंहाः

पुत्रा बभूवुरतिशौर्यपराश्च तस्य ।

तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

च्छेषांश्च मण्डलपतीन्सचकार बन्धून् ॥५॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः ।

जातोन्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहापार्व्वणेंदु ॥६ ॥

तस्मादपि प्रतंतनिर्म्मलकीर्त्तिकान्तो

जातः सुतः कमलराज इति प्रसिद्धः ।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभांजि ॥७ ॥

तेनाथ चंद्रवदनोजनि रत्नराजो

विश्वोपकारकरुणार्ज्जितपुण्यभारः ।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥८ ॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता ।

तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥९॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः

शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः ।

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सर्व्वेषामुचितोर्च्चने सुमनसां तीक्ष्णद्विषत्कंटकः

पश्यत्कान्ततरंगनांगमदनो जाजल्लदेवो नृपः ॥१० ॥

तस्यात्मजः सकलकोसलमंडनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः ।

सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥११ ॥

इलावर्त्तादिवर्षाणां मध्ये भारतमुत्तमम् ।

मध्यदेशस्तु तत्रापि सोणभद्रोस्ति यत्र सः ॥१२ ॥

श्रीसोणभद्रनिर्यातः पंचार्षो वत्सगोत्रजः ।

महसोण इति ख्यातो बभूव द्विजवंशजः ॥१३ ॥

यः षट्तर्क्ककलाकलापकुशलो निःशेषवेदागम-

ज्ञाता ब्रह्मसमः समस्तजनतालब्धादरः सर्व्वदा ।

यः पंचाशदहानि चान्तसमये त्यक्त्वाशनं जांबव-

त्तीर्थे प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तगः ॥१४ ॥

प्रज्ञानिधिः सकलवेदविदां वरिष्ठो

नानाविधाध्वरविधानविशुद्धबुद्धिः ।

तस्यात्मजो द्विजसमाजविभूषणश्रीः

सोमेश्वरः समभवद्भुवनप्रसिद्धः ॥१५ ॥

श्रुतिसमुचितशीलस्तत्त्वविद्यागमानां

निरवधिगुणराशिर्व्यासकल्पो जनेषु ।

इह हि जगति शापानुग्रहाभ्यां समर्थ-

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स्तदनु च कुलचंद्रस्तस्य सूनुर्बभूव ॥१६ ॥

प्रज्ञामंगलवेश्म विस्मयकराभ्यासः समस्तागमे

पुण्यात्मा मखकर्म्मधर्म्मनिपुणः प्रावीण्यवाञ्ज्योतिषि ।

तस्याशेषगुणाकरस्य मतिमान्पुत्रः पवित्रात्मनो

ब्रह्माभ्यासनिवेशपेशलमतिः श्रीपद्मनाभोभवत् ॥१७ ॥

यः सिद्धान्तद्वयं वेत्ति होरासागरपारगः ।

संहिताशास्त्रतत्त्वज्ञो वराहमिहिरोपमः ॥१८ ॥

तेनाशीत्यधिकाष्टवत्सरशते याते दिने गीःपते-

कार्त्तिक्यामथ रोहिणीभसमये रात्रेश्च यामत्रये ।

श्रीमद्रत्ननरेश्वरस्य सदसि ज्योतिर्व्विदामग्रतः

सर्व्वग्रासमनुष्णगोः प्रवदता तीर्ण्णा प्रतिज्ञानदी ॥१९ ॥

इंदोर्मुक्तिं कुर्वतायं तदानीं सर्व्वादायैर्म्मण्डलेनर्धवल्ल्याम् ।

राज्ञा तुष्टेनाथ चिंचातलाईग्रामस्तस्मै शासनीकृत्य दत्तः ॥२० ॥

तपति न तपनः प्रखरो मरुदपि नो वाति शासने तीव्रः ।

ब्रह्मस्वस्तेयपातकमतिशयभीमं समालोच्य ॥२१ ॥

चंद्रार्क्कौ गगने यावत्तपतो लोकसाक्षिणौ ।

तावदव्याहतं स्थेयाद्दानमेतन्महीपतेः ॥२२ ॥

द्विजाश्च नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।

देववत्पूजनीयाश्च दानमानार्च्चनादिभिः ॥२३ ॥

यैः कृतः सर्वभक्षोग्निरपेयश्च महोदधिः ।

क्षयीचाप्यायितः सोमः को न नश्येत्प्रकोप्य तान् ॥२४ ॥

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शंखं भद्रासनं छत्रं गजाश्ववरवाहनम्।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरंदर ॥२५॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥

यथाप्सु पतितं शक्र तैलबिन्दुर्व्विसर्प्पति।

एवं भूमिकृतं दानं सस्ये सस्ये प्ररोहति ॥२७॥

भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥२८॥

पूर्व्वदत्तां द्विजातीनां यत्नाद्रक्ष पुरंदर।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥२९॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥३०॥

अश्वमेधसहस्रेण वाजपेयशतेन च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥३१॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे वसति भूमिदः।

आच्छेत्ता चानुमन्ता च तान्येव नरकं व्रजेत् ॥३२॥

इष्टं दत्तं हुतं चैव यत्किंचिद्धर्म्मसंचितम्।

अर्द्धांगुलेन सीमाया हरणेन प्रणश्यति ॥३३॥

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते।

विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥३४॥

तस्यामेवानर्घवल्ल्यां श्रीमत्कीर्त्तिधरः सुधीः।

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जंडेरग्रामनाथोयं लिलेखाक्षरशोभनम् ॥३५॥

Summary

This inscription, engraved on a set of two copper-plates, consists 36 lines (each plate containing 18 lines on its inner side) of beautifully written and carefully executed writing. There is a hole at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. Except for *ōṁ namō Vrahmaṇē* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these as many as 9 verses, which bring the royal genealogy down to Pṛithvīdēva I, occur in the earlier Amōdā plates of Pṛithvīdēva I (*USVAE.,* IX, No.40). Some of the benedictive and imprecatory verses, again, are common to the two records.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. Its object is to record the royal grant of the village Chin̄chātalāī[1] situated in the *maṇḍala* of Anarghavallī[2] to a Brāhmaṇa named Padmanābha, on the occasion of a lunar eclipse. The record was written by Kīrtidhara, the owner of the village Jaṇḍēra[3] in the same *maṇḍala* of Anarghavallī.

The genealogy of Ratnadēva II down to his grandfather Pṛithvīdēva I is given here as in the latter's Amōdā plates mentioned above, most of the verses descriptive of the kings being identical in both the records. The inscription then mentions Jājalladēva I, the son of Ratnadēva I and Rājalladēvī and his son and successor Ratnadēva II, who made the present grant. The description of these princes also is merely conventional.

The pedigree of the donee Padmanābha begins in v.12 which mentions Sōṇabhadra[4] situated in the

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Madhyadēśa in the country of Bhārata which is the best amongst the Ilāvarta and other countries. A Brāhmaṇa named Mahasōṇa of the Vatsa *gōtra* and five *pravaras* emigrated from Sōṇabhadra. He had mastered all the Vēdas and Āgamas as well as the six systems of philosophy. He was always respected by all people. He observed a fast unto death for fifty days at the holy place (*tīrtha*) Jāmbavat[5] (v.14). His son Sōmēśvara was a treasure of wisdom whose intellect was purified by the performance of various sacrifices. His son Kulachandra, a highly learned person with a character in conformity with his scholarship, is compared to Vyāsa. He is said to have been able to curse or favour people as he liked (*śāpānugrahābhyām samarthaḥ*) (vv.15-16). His son Padmanābha, the donee of the present grant, was not only well-versed in the Āgamas, and adept in the performance of sacrifices, but also proficient in astronomy. He knew two *Siddhāntas*[6] and was comparable to Varāhamihira (vv.17-18).

The next two stanzas (vv. 19-20) narrate the circumstances under which the present grant was made. It is stated that in the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism Rōhiṇī on Thursday, the Paurṇimā (fifteenth *tithi* of the bright fortnight) of Kārtika in the expired year 880. When the eclipse occurred at the predicted time, we are told that the king became pleased and donated the aforementioned village of Chiñchātalālī to Padmanābha.

After this narration, the inscription concludes with as many as 14 benedictive and imprecatory stanzas (vv.21-34) followed by the mention of the writer of the charter in v.35.

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It is suggested that the other astronomers of Ratnadēva I's court were using older methods of astronomical calculations and as such their predictions of eclipse were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making necessary *bīja-saṁskāras,* correctly calculated the time of the particular lunar eclipse.[7]

Notes

1. Chiñchātalālī, the donated village, is probably Chichōlā on the left bank of the Hasdo in the Jānjgir Tahsil of the Bilaspur District. It is only 8 miles north by east of Sarkho (*CII.,* IV, pt.II, p.425).

2. The *maṇḍala* of Anarghavallī is roughly represented by the present Jānjgir Tahsil (*ibid.*).

3. Jaṇḍēra, the village owned by the writer Kīrtidhara is probably identical with Jondrā on the left bank of Seonāth river (*ibid.*).

4. Sōṇabhadra from which the donee hailed was situated in Madhyadēśa. It is probably identical with Śravaṇabhadra, to which two Brāhmaṇa donees of the Gaonri plates of Vākpati-Muñja dated V.S.1038 (*USVAE.,* VII, No.55) belonged. This place was situated somewhere near Kanauj (*ibid.*).

5. Jāmbavat, where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha.* It is perhaps identical with the Jambutīrtha mentioned in the Padmapurāṇa, where there was a Śiva-liṅga called *Jāmbavantēśvara* which is said to have been established by the lord of bears Jāmbavanta, who helped śrī-Rāmachandra (*ibid.*).

6. These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta* (*CII.,* IV, pt.II, p.424).

7. It is conjectured that Padmanābha may have used for his calculation, the *Rājamṛigāṅka* a *karaṇa* work ascribed to king Bhōja of Dhāra, which may not have been known to the other astronomers of Ratnadēva I's court (*CII.,* IV, pt.II, p.425, *n.*1).

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No.25
PARAGAON PLATES OF RATNADEVA II
KALACHURI YEAR 885

Location	: Pāragaon, Raipur District, Madhya Pradesh
Date	: Kalachuri year 885=1134 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Ratnadēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.122

Text

Metres: Vv. 1, 9, 13, 14, 16-21 *Anushṭubh;* 2, 6 *Upajāti;* 3 *Sragdharā;* 4, 10 *Śārdūlavikrīḍita;* 5, 7, 8, 11 *Vasantatilakā;* 12 *Saṅkīrṇā* (A combination of *Āryā, Lalitā* and *Vichitrā*); 15 *Śālinī*

सिद्धिः। ओं नमो ब्रह्मणे ॥

निर्ग्गुणं व्यापकं नित्यं शिवं परमकारणम्।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१॥

यदेतदग्रेसरमम्बरस्य ज्योतिः स पूषा पुरुषः पुराणः।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२॥

देवः श्रीकार्त्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या

हेलोत्क्षिप्ताद्रिबिभ्यत्तुहिनगिरिसुताश्लेषसंतोषितेशम्।

दोर्द्दंडाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाह-

व्याधूतत्र्यक्षपूजाजनितगुरुरुषं रावणं यो बबन्ध ॥३॥

तद्वंशप्रभवा नरेंद्रपतयः ख्याताः क्षितौ हैहया-

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स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः ।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥४॥

अष्टादशारिकरिकुंभविभंगसिंहाः

पुत्रा बभूवुरतिशौर्यपराश्च तस्य ।

तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

त्पार्श्वे च मंडलपतीन् स चकार बन्धून् ॥५॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः ।

जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणेंदुः ॥६॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो

जातः सुतः कमलराज इति प्रसिद्धः ।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभांजि ॥७॥

तेनाथ चंद्रवदनोऽजनि रत्नराजो

विश्वोपकारकरुणार्ज्जितपुण्यभारः ।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥८॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता ।

तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥९॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः

शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः ।

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सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्ष्णद्विषत्कंटकः

पश्यत्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः ॥१० ॥

तस्यात्मजः सकलकोसलमंडनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः ।

सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥११ ॥

भार्ग्गवगोत्रो भार्ग्गवच्यवनाप्नवानौर्व्वजामदग्न्यपंचप्रवरः ।

गोरिग्रामविनिर्ग्गतो विप्रो बभूव सहदेवः ॥१२ ॥

जन्मभूर्यज्ञविद्यानामाचारस्य निकेतनम् ।

श्रुतिस्मृतिपुराणज्ञो हरिशर्म्मार्ऽभवत्ततः ॥१३ ॥

वेदवेदाङ्गवित्साग्निः सदाचाररतः शुचिः ।

तनयः पद्मनाभोऽस्य पद्मनाभ इवाभवत् ॥१४ ॥

राहुग्रस्ते कार्त्तिके मासि भानौ नित्यं धर्म्माभिमतिरसौ रत्नदेवो नरेंद्रः ।

एनं ग्रामं कोसले वोडलाख्यं भक्त्या प्रादात्पद्मनाभाय तस्मै ॥१५ ॥

कालान्तरेपि यः कश्चिन्नृपोऽमात्योऽथवा भवेत् ।

तेनाप्ययं सदा धर्मः पालनीयः प्रयत्नतः ॥१६ ॥

शंखं भद्रासनं छत्रं गजाश्ववरवाहनम् ।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरंदर ॥१७ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१८ ॥

यथाप्सु पतितं शक्र तैलबिंदुर्व्विसर्प्पति ।

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एवं भूमिकृतं दानं सस्ये सस्ये प्ररोहति ॥१९॥

भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥२०॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२१॥

कलचुरिसंवत्सरे ८८५ आश्विन सुदि १ बुधे ॥ मङ्गलं

महाश्रीः ॥श्रीः॥* ॥

1) राजश्रीमद्रलदे-

2) वः।

Summary

This inscription, engraved on inner sides only of a set of two copper-plates, consists 30 lines (each plate containing 15 lines) of neatly written and carefully executed writing, which resembles that of the Sarkho paltes of the same king (No.24 above). The plates are held together by a ring passing through a hole in the centre of the top of the upper side of each plate. The ring carries a detachable seal, which has, inside a circular border of knobs, the figure of Lakshmī seated on a lotus, with an elephant on either side pouring water over her. The figures of the goddess and the elephants are beautifully executed. Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters. Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla.[1]

Except for *ōṁ namō Vrahmaṇē* in the beginning and the date and *maṅgalaṁ mahā-śrīḥ* at the end, the whole record is metrically composed. It has 21 verses, all of which are numbered. The first 11 verses, which trace

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the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkho plates referred to above. The verses in the formal portion are, of course, different.

The plates refer themselves to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. They record the royal grant of a village to a Brāhmaṇa.

After mentioning the genealogy of Ratnadēva II as stated above, the inscription proceeds to give the genealogy of the Brāhmaṇa Padmanābha, the donee of the present grant in vv.12-14. There was a Brāhmaṇa, Sahadēva by name, of the Bhārgava *gōtra,* with the five *pravaras,* Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadagnya, who had emigrated from the village Gōri.[2] From him was born Hariśarman of righteous conduct, who was well-versed in the Vēdas, Smṛitis and Purāṇas and whose sacrificial knowledge was thoroughgoing. His son Padmanābha was conversant with the Vēdas and Vēḍāṅgas and maintained the sacred fire. He was devoted to righteous conduct and was pious, and resembled Padmanābha (Vishṇu).

Then we are told, in v.15, that the king Ratnadēva II, who was always devoted to religion, donated the village of Vōḍala,[3] situated in Kōsala,[4] to Padmanābha of the above description, on the occasion of the solar eclipse[5] which occurred in the month of Kārttika (v.15). In the next stanza (v.16) the donor exhorts the future rulers to preserve his gift. This is followed by five of the customary benedictive and imprecatory stanzas (vv. 17-21).

The date of the grant mentioned in the last line is the Kalachuri year 885, Āśvina, *śu.di* 1, Wednesday, corresponding to the 19th September 1134 A.D.

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Notes

1. Pratāpamalla, son of Ratnadēva III, is a later king of the Kalachuris of Ratanpur (*CII.*, IV, pt.II, p.623, *n.* 2).

2. The village Gōri, from which the donee's grandfather had emigrated, may be Gōrā, 18 miles south by east of Pāragaon (*ibid.*, p.624).

3. Vōḍalā may be Bōludā, 27 miles south by east of Pāragaon in the Raipur District (*ibid.*).

4. Kōsala is Dakshiṇa-Kōsala, roughly corresponding to modern Chhattisgarh (*ibid.*).

5. By correcting the reading *kārttikē māsi* in v.15 to *Śrāvaṇē māsi*, this solar eclipse is determined to be the one that occurred on the 25th July 1134 A.D. in the month of Śrāvaṇa in Kalachuri year 885 (*ibid.*).

No.26
AKALTARA STONE INSCRIPTION OF RATNADEVA II

Location	: Akaltarā, Bilaspur District, Madhya Pradesh
Date	: 12th century A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Ratnadēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.84

Text

Metres: Vv. 1, 2 *Anushṭubh;* 3 *Sragdharā;* 4, 10, 17-19, *Śārdūlavikrīḍita;* 5, 6, 11, 12 *Mandākrāntā;* 7, 9, 14, 20-22, 26 *Vasantatilakā;* 8 *Āryā;* 13 *Mālinī;* 15, 16 *Śikhariṇī;* 23 *Indravajrā;* 24 *Āryā;* 25 *Mālinī*

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ओं नमः शिवाय ॥

पातु वः शम्भुमू . . . . ।

. . . . ॥१ ॥

स्वर्गाङ्गना . . . . ।

. . . . ॥२ ॥

लोलालोकप्रदीपो रजनिवरवधूचारुकर्ण्णावतंसः

शृङ्गारब्रह्मधाम . . . हरजटाजाह्नवीराजहंसः ।

. . . . सरणि . . . . . . गर्व्वंकषश्रीः

सद्बन्धुः कैरवाणां जयति जनघनानन्दकंदोयमिन्दुः ॥३ ॥

एत . . कुले बभूवुरपरे वंशप्रभेदाः पुरा

तन्मध्ये गुणभूषणः कलचुरिन्नामान्वयो भूतवान् ।

तत्प्रोद्दामयशःसुधाधवलितत्रैलोक्यदेवालया

जाता यत्र सहस्रनेत्रमहिमाधारा धरित्रीभुजः ॥४ ॥

तस्मादेतत्कलचुरिकुलक्षीरधे रत्नराजो

राजन्यानां सुचरितगृहं सत्यधर्म्मावतारः ।

जातः प्रातःस्मरणपदवीराजमार्ग्गो मनीषी

मान्धातेव प्रथितमहिमा माननीयो नृपाणाम् ॥५ ॥

जातस्तस्मात्कलिकमलिनीकुंजरः ख्यातकीर्त्तिः

सत्यत्यागप्रथितमहिमा नीतिमानर्कतेजाः ।

साक्षाद्धर्म्मः सुचरितलतालम्बनप्रौढशाखी

पृथ्वीदेवः पृथुरिव जगन्माननीयो नरेन्द्रः ॥६ ॥

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हत्वा येन रणे रिपून्बलवतापूर्व्वं सरो निर्म्ममे ॥१८॥

तत्ताद्दक्तुरङ्गसंगररसर ....

... रणदिग्धसान्द्रविलसत्सिन्दूरलक्ष्मीमुषः ।

वर्षोद्भिर्द्धुतमस्त्रमम्बुसुभटस्त्रीलोचनाम्भोधरै-

र्यस्यासन्नरिपत्तनेषु ऋतवः पञ्चापि वर्षामयाः ॥१९॥

निःशेषपार्थिवरसापचयं दधानः

पद्माभिवर्द्धरुचिः शुचितीव्रतेजाः ।

बन्धुः क .. रिभिया परिवर्त्तमानै

र्यस्योदियाय रविवद्भुवि मण्डलाग्रः ॥२०॥

तेनेदमाभरणमारचितं पृथिव्याः

पृथ्वीपतेर्न्निजपतेर्म्महिषीति मत्वा ।

रेवन्तमन्दिरमिषान्नयनोपभोग्यं

भक्त्योपचारचतुरेण यशोधनेन ॥२१॥

सप्ताश्वसूनुभवनोत्तमचित्रकर्म्म-

निर्म्माणतः सुविशदां किरता च कीर्त्तिम् ।

तेनाधुना सह यशोधनमानिलोकै-

र्व्विस्मापितः स भगवानपि विश्वकर्म्मा ॥२२॥

इहोपबाह्यालि विलासवेश्मनो विचित्रकर्म्मोन्नतमुत्तमं धनैः ।

अचीखनच्चारुसरोजराजितं स च त्रिलोकीमुकुरं सरोवरम् ॥२३॥

दधदखिलक्षणभङ्गं हतसामान्यं प्रमाणरमणीयम् ।

सौगतमतमिव लोके वल्लभसागरसरोभाति ॥२४॥

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लुठति कमठपृष्ठे यावदेषा धरित्री

श्रियमुरसि मुरारिर्यावदङ्गीकरोति।

शिरसि वसति शम्भोर्यावदिन्दुर्दिनेश-

स्तपति जगति यावत्तावदेषास्तु कीर्त्तिः ॥२५॥

धीमानिमां कमलिनीमिव देवपाणिः

सद्भृङ्गभोग्यसुभगां विबुधैकरम्याम्।

वर्णोत्तमां कविकदम्बमनः प्रमोद-

विस्तारिणीं रसमयीमकरोत्प्रशस्तिम् ॥२६॥* ॥

Summary

This inscription, engraved on a rectangular slab of stone, consists 19 lines of carefully written and deeply incised writing. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of lines 8-14. Besides, some *aksharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *aksharas* can, however, be supplied by conjecture or from three other records of the same chief. It has thus been possible to restore almost the whole text of the record, except for the *maṅgala-ślōkas* in the first two lines.

Except for the introductory obeisance to Siva, the record is metrically composed throughout. All the 26 verses are numberd. The inscription refers itself to the reign of Ratnadeva II of the Kalachuri Dynasty of Ratanpur and records the construction of a temple of Rēvanta and the excavation of a tank, by Vallabharāja, his feudatory chief.

After adoration to Śiva, the inscription invokes Śambhu for protection in the first verse. But for a

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reference to heavenly damsels (*svargāṅganā*), the second verse is completely lost. The third verse praises the glory of the moon. In the race of the moon emergrd many lineages including that of the Kalachuris wherein were born great kings (v.4). Ratnarāja was born in that Kalachuri family. From him Pṛithvīdēva I was born (vv.5-6). His son Jājalladēva I married Lāchchhalladēvī and their son was Ratnadēva II. The description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the genealogy of Vallabharāja in vv. 11-14. A feudatory chief of the Vaiśya lineage, named Dēvarāja, was a devoted servant of the ancestors of Ratnadēva II. His son was Rāghava who served his liege-lord as his councillor. His son was Harigaṇa who is described as the principal support of the Kalachuri throne in the attainment of victory (*jaya-lakshmi-sādhanaṁ*.) Harigaṇa's son was Vallabharāja.

The next six verses (vv. 15-20) glorify Vallabharāja. Besides praising conventionally his virtues and greatness, he is said to have helped his lord in humbling the king of Gauḍa, the lord of elephants. Here, there is a description of a fierce battle in which Vallabharāja distinguished himself.

We then have in verses 21-24, a description of the temple of Rēvanta, the son of Saptāśva or the Sun, which Vallabharāja built, and the tank he excavated with a palace of pleasure (*vilāsvēśma*) in the middle of it on the outskirts of the town. By crecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth, which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on double entendres, of the tank with the Buddhist doctrine (*Sugata-mata*).

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Verse 25 expresses a desire for the eternal endurance of the meritorious work of Vallabharāja and the next one states that the *praśasti,* as the inscription is called was composed by Dēvapāṇi.

The fierce battle in which Vallabharāja distinguished himself was probably that in which Anantavarman-Chōḍagaṅga was defeated. It seems to have been fought towards the close of Ratnadēva II's reign. Two other inscriptions of Vallabharāja refer themselves to the reign of Pṛithvīdēva II, the son and successor of Ratnadēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Pṛithvīdēva II from *circa* K.880 to K.915.

From the Ratanpur inscription of Pṛithvīdēva II (No.35 below) we come to know that both the temple of Rēvanta and the tank were situated in Vikarnapura, which was probably identical with Kōṭgaḍh near Alaktarā, the find spot of the present inscription.

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No.27

DAIKONI PLATES OF PRITHVIDEVA II: Year 890

Location	: Daikōni, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 890=1138 A.D
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt. II, No 86

Text

Metres: Vv. 1, 9, 12, 17, 18 *Anushṭubh;* 2, 6, 13, 15 *Upajāti;* 3 *Sragdharā;* 4, 10 *Śārdūlavikrīḍita;* 5, 7, 8, 11 *Vasantatilakā;* 14 *Āryā;* 16 *Mandākrāntā*

सिद्धिः । ओं नमो ब्रह्मणे ॥

निर्गुणं व्यापकं नित्यं शिवं परमकारणम् ।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१ ॥

यदेतदग्रेसरमंबरस्य ज्योतिः स पूषा पुरुषः पुराणः ।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२ ॥

देवः श्रीकार्त्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या

हेलोत्क्षिप्ताद्रिबिभ्यत्तुहिनगिरिसुताश्लेषसन्तोषितेशम् ।

दोर्द्दडाकांडसेतुप्रतिगमितमहावारिरेवाप्रवाह-

व्याधूतत्र्यक्षपूजाजनितगुरुरुषं रावणं यो बवंध ॥३ ॥

तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहया-

स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः ।

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धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥४॥

अष्टादशारिकरिकुंभविभंगसिंहाः

पुत्रा बभूवुरतिशौर्यपराश्च तस्य ।

तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

त्पार्श्वे च मंडलपतीन्स चकार बंधून् ॥५॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः ।

जातोन्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणेन्दुः ॥६॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो

जातः सुतः कमलराज इति प्रसिद्धः ।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभांजि ॥७॥

तेनाथ चंद्रवदनोऽजनि रत्नराजो

विश्वोपकारकरुणार्ज्जितपुण्यभारः ।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥८॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता ।

तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥९॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः

शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः ।

सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्ष्णद्विषत्कंटकः

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पश्यत्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः ॥१० ॥

तस्यात्मजः सकलकोसलमंडनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः ।

सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥११ ॥

तस्यैष तनयो धात्रीं प्रशास्ति नयसंपदा ।

पृथ्वीदेवो महीपालो विशालोज्ज्वलपौरुषः ॥१२ ॥

वत्सस्य गोत्रेऽतिपवित्रमूर्त्तिर्द्विजोत्र पंचप्रवरो बभूव ।

समस्तशास्त्रागमवेदवेत्ता ब्रह्मोपमः स्त्रोत्तमनामधेयः ॥१३ ॥

अनुकुर्व्वन्निजपितरं सकलगुणौघैरनर्घगुणराशिः ।

शिवदासनामधेयस्तस्य नमस्यः सुतो भूतः ॥१४ ॥

आद्यस्त्रिवेदी विदुषामशेषशास्त्रागमज्ञानमनोज्ञशीलः ।

विष्णूपमो विष्णुरिति प्रसिद्धस्ततः सुतः प्रादुरभूत्प्रशस्यः ॥१५ ॥

राहुग्रस्ते रजनितिलके कार्त्तिके पंचदश्यां

कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेशे ।

सर्व्वादायैः सह बुदुकुनीग्राममत्यंतरम्यं

पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै द्विजाय ॥१६ ॥

शंखं भद्रासनं छत्रं गजाश्ववरवाहनम् ।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरंदर ॥१७ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥१८ ॥

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संवत् ८९० मार्ग्गवदि ११ रवौ ॥

Seal

1) राजश्रीमत्पृथ्वीदे-

2) वः ।

Summary

This inscription, engraved on one side only of a set of two copper-plates, consists 27 lines of beautifully formed and deeply incised writing. The characters closely resemble those of the Sarkho plates of Ratnadēva II (No.24 above) and were probably written by the same scribe Kīrtidhara who is mentioned in the latter plates. The plates are strung together by a circular ring which passes through a hole at the top of each plate. The ring is soldered to the bottom of a circular seal. The surface of the seal is divided into two parts. In the upper part appears the figure of Lakshmī with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* in relief, engraved in two lines. The seal has for its border a circle of knobs.

Except for *ōṁ namō Vrahmaṇē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are in all, 18 verses, all of which are numbered. Of these the first eleven are repeated from earlier records of the dynasty such as the Sarkho plates referred to above. The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new. Finally the record ends with two benedictive and imprecatory verses of the usual type.

The inscription refers itself to the reign of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur and registers a royal grant to a Brāhmaṇa.

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The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty. Verse 12 states that Ratnadēva II's son Pṛithvīdēva II of great valour was ruling the earth with excellent political wisdom (*nayasampadā*). The next three stanzas (vv.13-15) introduce the donee, Brāhmaṇa Vishṇu. There was a Brāhmaṇa named Srōttama, who belonged to the Vatsa *gōtra* and had five *pravaras.* He was well-versed in all Śāstras, Āgamas and Vēdas. His son Śivadāsa was equally learned and possessed all merits of his father. From him was born the well-known Vishṇu, who was highly learned and well-versed in the three Vēdas (*trivēdi*) and all Śastras and Āgamas.

Verse 16 states that to this Brāhmaṇa Vishṇu, the king Pṛithvīdēva II donated the village Budukunī[1] situated in the Madhyadēśa,[2] with all rights and great reverence, on the 15th tithi of Kārttika on the occasion of a lunar eclipse. Then there are two of the customary imprecatory and benedictive stanzas followed by the date, *viz.,* the (Kalachuri) year 890, the month Mārgaśirsha and the dark fortnight, on the (lunar) day 11, on Sunday, corresponding to the 30th October 1138 A.D. There was a lunar eclipse on the preceding Kārttika *pūrṇimā* (the 19th October 1138 A.D.) as mentioned in the verse 16 mentioned above.

Notes

1. The village Budukunī is evidently identical with Daikōni where the plates discussed here were found. The old place-name has lost its first syllable in course of time (*CII.,* IV, pt.II, p.444).

2. Madhyadēśa was probably identical with the Madhyamaṇḍala mentioned in both the sets of the Amōdā plates issued by this very Pṛithvīdēva II some years later (*ibid.*).

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No.28
RAJIM STONE INSCRIPTION OF PRITHVIDEVA II
YEAR 896

Location	: Rājim, Raipur District, Madhya Pradesh
Date	: Kalachuri year 896=1145 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.88

Text

Metres: Vv. 1-12, 15, 17-26 *Anushṭubh;* 13-14 *Upajāti;* 16 *Upēndravajrā*

ओं नमो नारायणाय ॥ स्वस्ति ।

वडहरदेशाद्विनिर्गतसमधिगतपंचमहाशब्दाभिनन्दितसुवर्ण्णकलशोपरी-
न्द्रगोपकसंकाशच्छत्रनेत्रचीवरालङ्कृतपताकाचिह्नसंयुक्तः पञ्चहंसकुला-
नुरञ्जकश्रीराजमालकुलामलतिलकठक्कुरश्रीसाहिल्लनामा ॥

येन वै त्रासिताः शूराः भूमिपाला महारणे ।
आधिपत्यमभवद्यस्य विवरभूमिरुपार्ज्जिते ॥१॥

तस्यानुजोभवद्भ्राता वासुदेवस्तथापि वा ।
भायिलश्चाभवत्पुत्रो देसलश्चारिमर्द्दनः ॥२॥

तृतीयः स्वामिनामा च रिपूणां क्षयकारणम् ।
तैश्च भट्टविलो देशो जितो वै पत्तनैः सह ॥३॥

पुनर्नवशतग्रामाः षट्पंचाशच्छतानि च ।

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उपार्ज्जितो विहरादेशः पौरुषैर्भुजविक्रमैः ॥४ ॥

स्वामिपुत्रो महावीरो जयदेवोपि नामतः ।

एकविंशतिशतैर्ग्रामैः दाण्डोरं समुपार्ज्जितम् ॥५ ॥

तथा चास्यानुजः पुत्रो देवसिंहोनुपमः ।

सार्धसप्तशतं येन कोमो नीतं च मंडलम् ॥६ ॥

विख्याता उदया देवी ठक्कुराज्ञी महोदया ।

सत्यधर्म्मरंता शान्ता स्वकुलानन्दवर्द्धनी ॥७ ॥

एभिः पुत्रो महाबाहो जगपालो नामतः ।

संग्रामाभिमुखा येन विमुखाः क्षत्रियाः कृताः ॥८ ॥

मायूरिका महाशूराः सावन्ताः मण्डलेश्वराः ।

भयाद्यस्य प्रचण्डारयः सर्वथाश्रयणं गताः ॥९ ॥

धन्विनामपि यथा रामः क्षत्रियः कुलमर्द्दनः ।

तथायं शरसंघातैः निहण्येद्रिपुवाहिनीम् ॥१० ॥

अश्वारोहा अपि संग्रामे वारणा नरवाजिनः ।

गतास्ते प्राङ्मुखाज्यस्य सिंहस्येव यथा गजाः ॥११ ॥

नेङ्गिल्लैर्व्वाथ चर्म्मभ्यां खड्गपाणिर्महाहवे ।

न्यहनूच्छत्रुसंघातं वीरनेत्री यथा रणे ॥१२ ॥

जाजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती ।

उपार्ज्जितो येन सुवीरकृत्यै राठं सतेरं तमनालदेशम् ॥१३ ॥

श्रीरत्नदेवः नृपराज्यकाले सिन्दूराङ्कस्तलहारिभूमौ ।

उपार्ज्जिति येन सुवीरकृत्यैः सत्यञ्च सत्यं जगसिंहनाम ॥१४ ॥

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पृथ्वीदेवनरेन्द्रस्य राज्ये चैवाधिकं कृतम् ॥

दुर्गमेषु महादुर्गं नीतं सरहरागढम् ॥१५॥

तथापि मचकासिहवा च दुर्गं पुनर्गृहीतो भ्रमरवद्रदेशः।

स्वबाहुना विक्रमो येन साधितो जगपालनामा रिपुगन्धहस्ती ॥१६॥

कान्तारं कुसुमभोगं कान्दाडोङ्गर एव च।

देशः काकयरो वापि जितो येनाथ लीलया ॥१७॥

परोक्षे रामदेवस्य रामसोभोपि रुद्धसम्।

जगपालपुरं जातं कृते देशे पुनर्न्नवे ॥१८॥

कलौ धर्म्मेषु कौन्तेयः सत्यैर्जीमूतवाहनः।

विक्रमेण यथा रामो दाने भानुसुतोपमः ॥१९॥

क्षात्रज्ञः सत्यवक्ता च द्विजदेवाग्निपूजकः।

पुराणागमशास्त्राणां श्रोता वै भारतादिभिः ॥२०॥

रामायणमुखा सर्व्वे वक्ता जीवधरोपि च।

मनीषी ब्रह्मवंशे तु भारतीवरदोपि वा ॥२१॥

ईदृशः च भवेत्पुंसो जगपालोपि सुन्दरः।

रामशोभाप्रकाशाय प्रासादं कारितवानिमम् ॥२२॥

शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदितः।

ये च भूपा भविष्यन्ति पालयिष्यन्ति सर्व्वदा ॥२३॥

स्थानपतिर्यमनियमस्वाध्यायध्यानानुष्ठानरतः भगवान् श्रीमुक्तात्मा

नाम ॥ थ ॥

जगपालानुजो भ्राता गाजलोपि धर्नुर्द्धरः।

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विक्रमी दुष्टहन्ता च शत्रुसंघभयङ्करः ॥२४ ॥

तस्य पृष्ठानुजो जातः जयत्सिंहोपि नामतः ।

स बीभत्सोपमो वीरो धन्वी च रिपुनाशनः ॥२५ ॥

प्रधानं त्रिषु राज्येषु देवराजोपि नामतः ।

एभिस्तु पक्षसंयोगैः साधिता च वसुन्धरा ॥२६ ॥

इति अयोध्यापुरीयान्वये महामाहेश्वरपरमवैष्णवमहापंडितठक्कुरश्री-जसोधरपुत्रेण द्विजदेवगुरुशुश्रूषाभिरतेन मनीषिणा भक्तिभावानुरञ्जकेन महाकविकिंकरेण लक्षणेन विना ठक्कुरश्रीजसानन्देन कृता प्रशस्तिः। लिखिता चेयं रूपकारश्रीरत्नपालेन उत्कीर्णापि च ॥ कलचुरि संवत्सरे ८९६ माघे मासि शुक्लपक्षे रथाष्टम्यां बुधदिने लिखितेति ॥* ॥

Summary

This inscription, engraved on the countersunk surface of a stone slab, consists 19 lines of well-preserved writing of which many letters are choked up with oily dust. The letters are not well-formed. Except for the opening obeisance to Nārāyaṇa, description of two persons, the perticulars about the composer and the scribe and the date, the record is metrically composed. There are, in all, 26 verses, all of which are numbered. The *praśasti,* as the inscription is called, was composed by the *Ṭhakkura* Jasānanda, the son of the *Ṭhakkura* Jasōdhara in the Ayōdyāpurīya family and was written as well as engraved by the artisan Ratnapāla. The composer of the *praśasti* had a very poor knowledge of Sanskrit, which is reflected in several mistakes of orthography, genders, *sandhis, etc.,* These mistakes make it very difficult to interpret the record in several places.

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After the customary obeisance to Nārāyaṇa (Vishṇu), the inscription traces in vv.1 to 8 the genealogy of the donor Jagaapāla from the *Ṭhakkura* Sāhilla. The latter was an ornament of the family of Rājamāla and delighted the Pañchahaṁsa family. He had acquired the *Pañchamahāśabda.* He had emigrated from the country of Vaḍahara[1] and was furnished with a banner, the flag of which was adorned with a silken cloth representing an umbrella. He brought the Vivarabhūmi[2] under his sway. It is next stated that Sāhilla had a younger brother named Vāsudēva and three sons Bhāyila, Dēsala and Svāmin. They conquered the Bhaṭṭavila and Vihāra countries. Jayadēva, the elder son of Svāmin, acquired the country of Dāṇḍōra[3] containing 2100 villages, while the younger son Dēvasiṁha took the Kōmō *maṇḍala.*[4] We are next told that the *Ṭhakkuājñī* Udayā, who must have been the wife of one of the two last-named brothers, was the mother of Jagapāla.

The next 11 stanzas (vv.9 to 18) and vv.24-26 describe the achievements of Jagapāla. The Mayūrikas and Sāvantas, the two dreadful enemies submitted to him. Of those the Mayūrikas may refer to the contemporary rulers of the Bhañja dynasty while the Sāvantas have been identified with the aboriginal tribe of the Sāontas in the Bilaspur District. For his lord Jājalladēva I, Jagapāla conquered the Tamanāla country, together with Rāṭha and Tēra. During the reign of Ratnadēva II he acquired the name of Jagatsiṁha by his heroic deeds in the Talahāri[5] country.[6] But his exploits were still greater during the reign of Pṛithvīdēva II. He took the strong forts of Saraharāgaḍha[7] and Maçhakā-Sihavā[8] and conquered the countries of Bhramaravadra,[9] Kāntāra,[10] Kusumabhōga,[11] Kāndā-ḍōṅgara[12] and Kākayara.[13] He established the town of Jagapālapura in the newly acquired territory. He had three younger brothers, Gājala, Jayatsiṁha and Dēvarāja, of whom the last one occupied a prominent

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position during the reigns of the three princes mentioned above. With the help of these three brothers, Jagapāla is said to have won the earth.

Sāhilla, the ancestor of Jagapāla seems to have come as a military adventurer to Chhattisgarh where we find his descendants settled down as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territory.

The object of the inscription, as given in vv.22 and 23, is to record the construction of a temple of Rāma[14] and the grnat of the village Sālmalīya[15] for the purpose of the *naivēdya* or offerings of food to the deity by Jagapāla. This is followed by the mention of the *sthānapati* Muktātman, who is described as engaged in the practice of *yama, niyama, etc.,* and who was obviously associated with the religious activities of the above temple.

The record concludes with the date, *viz.,* the Kalachuri year 896, Wednesday, the eighth tithi, called rath-āshṭamī, in the bright fortnight of the month Māgha. This date regularly corresponds to Wednesday, the 3rd January 1145 A.D.

Notes

1. Vaḍahara was probably situated in the country under the rule of the Bhañjas (*CII*, IV, pt.II, p.453).

2. The Vivarabhūmi which Sāhilla conquered appears to be another name of Pātāla or the nether world. We know from the *Navasāhasāṃkacharita* of Padmagupta that Chhattisgarh was so designated by Sanskrit poets of the 11th century A.D. (*ibid.,* p.452).

3. Dāṇḍōra may be identified with the former state of Sargujā which was once called Bāis Dāṇḍor as it included twenty-two Zamindaris (*ibid.,* p.453).

4. Kōmō *maṇḍala* corresponds to the Pēṇḍrā Zamindārī (*ibid.*).

5. Talahāri was the name of the southern portion of the Bilaspur Tahasīl, including Mallār and the surrounding territory (*ibid.,* p.453).

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6. This was perhaps during the invasion of the country by Anantavarman Chōḍagaṅga (*ibid.*, p.452, *n.* 7).

7. Saraharāgaḍha was the ancient name of Sāraṅgarh formerly a feudatory state in Chhattisgarh (*ibid.*).

8. Machakā-Sihavā is probably Mēchakā-Shihavā south of Dhamtarī (*ibid.*).

9. Bhramaravadra may be identical with the Bhramarakōṭya *maṇḍala* in the former Bastar state (*ibid.*).

10. Kāntāra may be some forest tract not far from Kāṅkēr (*ibid.*).

11. Kusumabhōga is perhaps identical with Kusmurra in the Dhamtarī Tahasil 18 miles south by west of Rājim (*ibid.*).

12. Kāndā-dōṅgara may be the southern portion of the former Bindra-Navagaḍh Zamindari, where a range of hills still goes by the name Kāndā (*ibid.*).

13. Kākayara still retains its old name in the form Kāṅkēr, formerly a feudatory state in Chhattisgarh (*ibid.*).

14. From another record engraved on the same wall where the present one is found, belonging to the 8th century A.D., we learn that a king of the Nala dynasty originally built the temple of Vishnu. Jagapāla seems, therefore, to have only repaired or rebuilt the temple (*ibid.*, p.451. *n.* 2).

15. Sālmalīya, the village granted is said to be now deserted and in lieu of it the village Rōhaṇa situated not far from the ancient site of Sālmalīya was subsequently granted. It lies 10 miles south-east of Rājim in the Mahāsamund Tahsil and is still appropriated to the worship of Rājīvalōchana, where the present inscription is found engraved (*ibid.*).

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No.29
BILAIGARH PLATES OF PRITHVIDEVA II
KALACHURI YEAR 896

Location : Bilaigarh, Raipur District, Madhya Pradesh

Date : Kalachuri year 896=1144-45 A.D.

Script : Nāgarī

Language : Sanskrit

King : Pṛithvīdēva II

Dynasty : Kalachuris of Ratanpur

Reference : Mirashi, V.V., *CII.*, IV, pt.II, No.89

Text

Metres: Vv. 1, 8, 16-22, 24 *Anushṭubh;* 2, 5 *Upajāti;* 3, 9, 12 *Śārdūlavikrīḍita;* 4, 6, 7, 10, 13-15, 23 *Vasantatilakā;* 11 *Mandākrāntā*

सिद्धिः। ओं नमो ब्रह्मणे ॥

निर्गुणं व्यापकं नित्यं शिवं परमकारणम्।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१॥

यदेतदग्रेसरमंबरस्य ज्योतिः स पूषा पुरुषः पुराणः।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२॥

तद्वंशप्रभवा नरेन्द्रपतयः ख्याता क्षितौ हैहया-

स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान्सर्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥३॥

अष्टादशारिकरिकुंभविभंगसिंहाः

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पुत्रा बभूवुरतिशौर्यपराश्च तस्य।

तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

त्पार्श्वे च मण्डलपतीन्स चकार बंधून्॥४॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराज।

जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणेन्दुः॥५॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो

जातः सुतः कमलराज इति प्रसिद्धः।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभांजि॥६॥

तेनाथ चंद्रवदनोऽजनि रत्नराजो

विश्वोपकारकरणार्ज्जितपुण्यभारः।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून्॥७॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता।

तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह॥८॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः

शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः।

सर्व्वेषामुचितोर्च्चने सुमनसां तीक्ष्णद्विषत्कंटकः

पश्यत्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः॥९॥

तस्यात्मजः सकलकोसलमंडनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः।

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सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥१० ॥

पुत्रस्तस्य प्रथितमहिमा सोऽभवद्भूपतीन्द्रः

पृथ्वीदेवो रिपुनृपशिरःश्रेणिदत्तांह्रिपद्मः ।

यः श्रीगंगं नृपतिमकरोच्चक्रकोटोपमर्द्दा-

च्चिन्ताक्रान्तं जलनिधिजलोल्लंघनैकाभ्युपाये ॥११ ॥

गोत्रे वत्समुनेरनल्पमहिमा हापूकनामा पुरा

विप्रोऽभूद्भुवनप्रियः श्रुतिविदामाद्योऽनवद्योन्नतिः ।

यस्याशोभि यशोभिरम्बरतलं कर्पूरपारिप्लव-

श्रीखंडद्रवसोदरैरिव सदा लिप्तं समन्तादपि ॥१२ ॥

जीमूतवाहन इति प्रथितस्तदीयः

पुत्रः पवित्रितधरित्रि दधच्चरित्रम् ।

आसीदसीमगुणगौरवगुंफितश्रीः

श्रीरेव यत्र च मुमोच निजं चलत्वम् ॥१३ ॥

देल्हूक इत्यभवदस्य सुतो मनीषी

वेदान्ततत्त्व निपुणा धिषणा यदीया ।

स्फूर्त्तिः स्मृतावनुपमा महिमा च यस्य

विश्वोपकारणकरणे चतुरोन्नतस्य ॥१४ ॥

शाकंभरीमनुपमां भुवनेषु विद्यां

ज्ञात्वाग्रतो युधि विजित्य समस्तशत्रून् ।

यं ब्रह्मदेव इति विश्रुतमांडलीको

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जानाति निर्ज्जरगुरूपममेकमुच्चैः ॥१५॥

पंडरतलाईग्रामं ख्यातमेवडिमंडले।

पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि ॥१६॥

शिरस्तंभसहस्रेण यावद्धत्ते महीमहिः।

तावत्ताम्रमिदं पाल्यमेतदन्वयजन्मभिः ॥१७॥

कालान्तरेपि यः कश्चिन्नृपोऽमात्योऽथवा भवेत्।

पालनीयः प्रयत्नेन धम्मोंयं मम तैरपि ॥१८॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१९॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥२०॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२१॥

तडागानां सहस्रेण वाजपेयशतेन च।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥२२॥

ताम्रप्रशस्तिरचनेयमकारि तेन श्रीमच्छुभंकरसुतेन बहुश्रुतेन।

श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्रबंधरचितार्थलसत्पदेन ॥२३॥

घटितं वामनेनात्र लिखितं कीर्त्तिसूनुना।

लक्ष्मीधरसुतेनेदमुत्कीर्ण्णं ताम्रमुत्तमम् ॥२४॥

संवत् ८९६ आश्विने १५ .

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seal

1. राजश्रीम-

2. त्पृथ्वीदेवः ।

Summary

This inscription, engraved on a set of two copper-plates, consists 36 lines of well-executed and well-preserved writing, 18 lines being inscribed on the inner side of each plate. The plates were strung together by means of a ring, the central portion of which was flattened into a round disk to serve as a seal of the plates. The upper-half of this seal contains the figure of Gaja-Lakshmī in relief while the lower half has the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* engraved in two lines. Except for *ōṁ namō Vrahmaṇē* in the first line and the date in the last, the whole record is metrically composed. There are 24 verses in all, which are numbered.

The inscription refers itself to the reign of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur. It records the royal grant of a village to a Brāhmaṇa.

After adoring Brahman, the record gives the genealogy of Pṛithvīdēva II down to his father Ratnadēva II in vv.3-10 which are repeated *verbatim* from the earlier grants of the dynasty as the *praśasti* had then become stereotyped. Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It states that Pṛithvīdēva II filled the contemporary Gaṅga king with anxiety when he devastated Chakrakōṭa, as the Gaṅga king realised that the only way to save his life was to cross the ocean. Chakrakōṭa has been identified with the central portion of the former Bastar State. The Gaṅga adversary of Pṛithvīdēva II is not named, but as the devastation of Chakrakōṭa had taken place some time before 1144-45 A.D. when the present grant was made, it must have

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occurred during the reign of Anantavarman-Chōḍagaṅga. This devastation of Chakrakōṭa is said to have struck terror in the heart of Anantavarman-Chōḍagaṅga, who ruled over the neighbouring kingdom of Kaliṅga.

The pedigree of the donee begins in verse 12. His grandfather was Hāpūka who belonged to the Vatsa *gōtra.* He was famous for his knowledge of the Vēdas. His son was Jīmūtavāhana and the latter's son was Dēlhūka to whom the present grant was made. He is eulogised as proficient in the Vēdānta philosophy and the Śākambharī vidya.[1] Verse 15 tells us that Brahmadēva, the well-known feudatory who obtained an easy victory by means of the Śākambharī vidyā which he had learnt from Dēlhūka considered him as an equal of Bṛihaspati, the preceptor of gods. Brahmadēva seems to have fought in the battle of Chakrakōṭa mentioned earlier and obtained an easy victory which he ascribed to his knowledge of Śākambharī vidyā.

Verse 16 states that Pṛithvīdēva II granted to Dēlhūka the village of Paṇḍaratalāī[2] situated in the Ēvaḍi *maṇḍala* on the occasion of a solar eclipse. Verses 17 and 18 contain exhortation to future rulers to protect this religious gift. This is followed by four benedictive and imprecatory verses. From verses 23 and 24 we learn that the record was composed by Malhaṇa, the son of Śubhaṅkara, that the copper-plates were prepared by Vāmana and that the charter was written on them by a son of Kīrti and incised by a son of Lakshmīdhara. The date given at the end is the year 896 which is referred to the Kalachuri era.

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Notes

1. *Śākambharī* is a name of Durgā. *Śākambharī vidyā* seems to refer to some superhuman power which Brahmadēva attained by propitiating the goddess (*CII.,* IV, pt.II, p.460, *n.* 1).
2 Paṇḍaratalāī, the village granted may be identical with that mentioned in the Shēorinārāyaṇ inscription of K.919. It may be the village Peṇḍriā about 7 miles north-west of Shēorinārāyaṇ (*ibid.,* p.460).

No.30
PARAGAON PLATES OF PRITHVIDEVA II
KALACHURI YEAR 897

Location	: Pāragaon, Raipur District, Madhya Pradesh
Date	: Kalachuri year 897=1146 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.,* IV, pt.II, No.123

Text

Metres: Vv. 1, 8, 11, 13, 18-25 *Anushṭubh;* 2, 5, 14, 15, 16 *Upajāti;* 3, 9, 12, 17 *Śārdūlavikrīḍita;* 4, 6, 7, 10, 26, 27 *Vasantatilakā;*

सिद्धिः । ओं नमो ब्रह्मणे ॥

निर्ग्गुणं व्यापकं नित्यं शिवं परमकारणम् ।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१॥

यदेतदग्रेसरमम्बरस्य ज्योतिः स पूषा पुरुषः पुराणः ।

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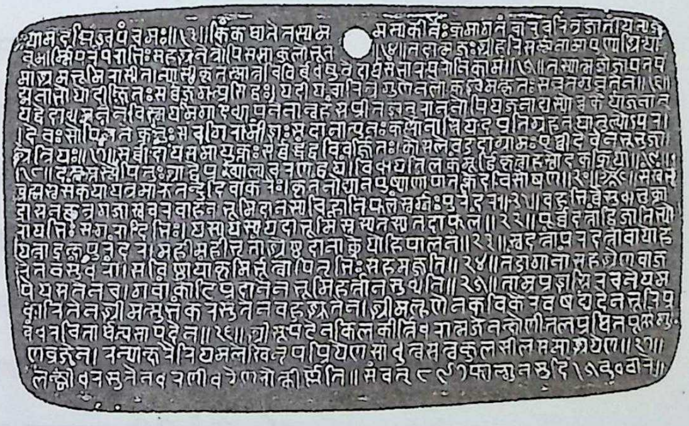
First Plate

Second Plate



Paragaon Plates of Prithvideva II: (Kalachuri) Year 897

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अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२॥

तद्वंशप्रभवा नरेंद्रपतयः ख्याताः क्षितौ हैहया-

स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान् सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥३॥

अष्टादशारिकरिकुंभविभंगसिंहाः

पुत्रा बभूवुरतिशौर्यपराश्च तस्य।

तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

त्पार्श्वे च मंडलपतीन् स चकार बंधून् ॥४॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः।

जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणेंदुः ॥५॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो

जातः सुतः कमलराज इति प्रसिद्धः।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभांजि ॥६॥

तेनाथ चंद्रवदनोऽजनि रत्नराजो

विश्वोपकारकरुणार्ज्जितपुण्यभारः।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥७॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता।

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तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥८ ॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः

शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः ।

सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्ष्णाद्विषत्कंटकः

पश्यत्कान्ततरांगनांगमदनो जाजल्लदेवो नृपः ॥९ ॥

तस्यात्मजः सकलकोसलमंडनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः ।

सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥१० ॥

पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिव ।

सिंहसंहननो योऽरिकरियूथमपोथयत् ॥११ ॥

गौरीग्रामविनिर्ग्गतः समभवद्विप्रः प्रियो भार्ग्गवे

गोत्रे श्रीसहदेव इत्यनुपमो मान्यो मनीषी सताम् ।

अत्यन्तश्रुतिपावनेन मनसा येनात्मभूरन्वहं

प्रत्यानीयत विस्मयं किमपरं तस्याधुना वर्ण्यते ॥१२ ॥

भार्ग्गवः प्रथमो यस्य प्रवरश्च्यावनोऽपरः ।

आप्नवानस्तथैवौर्व्वो जामदग्निश्च पंचमः ॥१३ ॥

किं कथ्यते तस्य नमस्यकीर्त्तेः क्रमागतं चारु चरित्रजातम् ।

यस्याज्यधूमोर्म्मिपरंपराभिः सहस्रनेत्रोपि समाकुलोभूत् ॥१४ ॥

तदात्मजः श्रीहरिशर्म्मनामा पुण्यश्रियामाश्रयभूमिरासीत् ।

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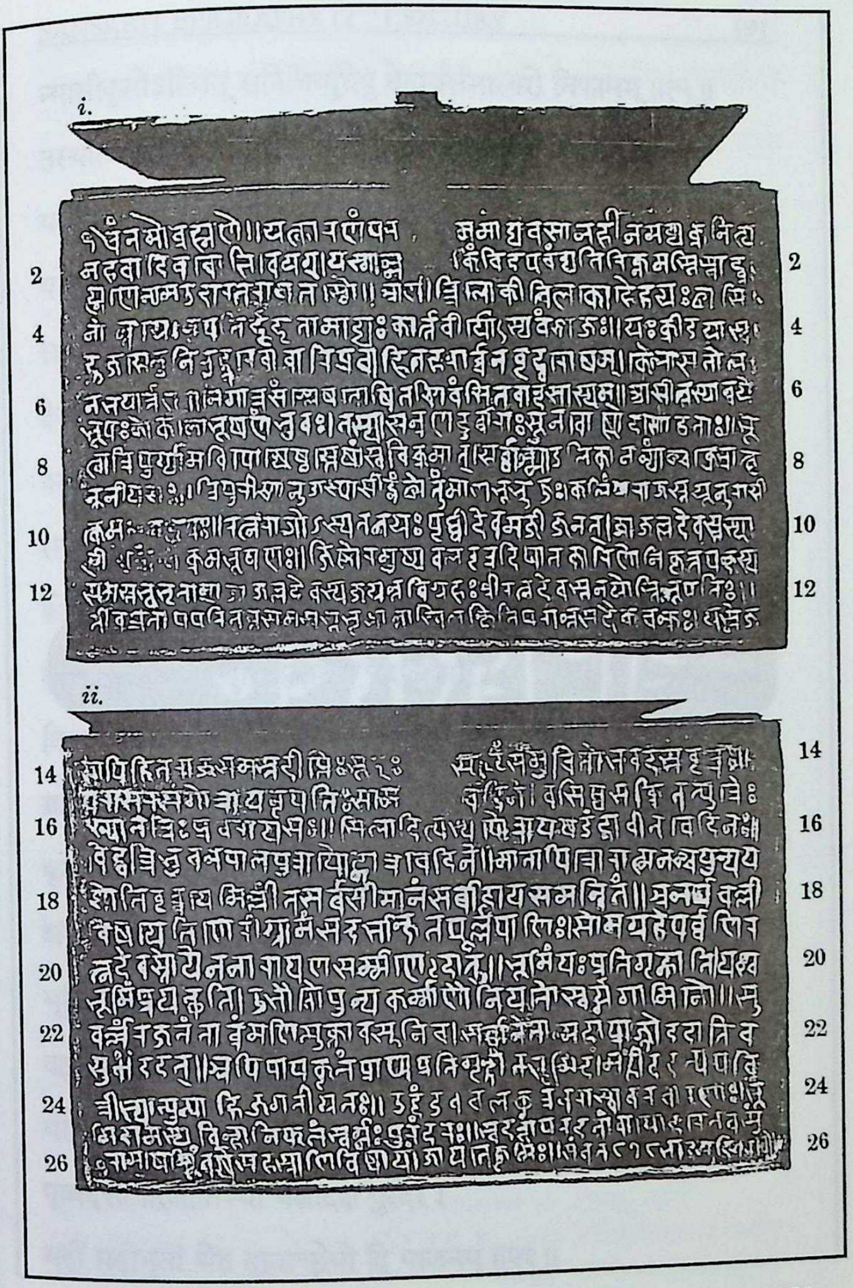

Sheorinarayan Plates of Ratnadeva II : (Kalachuri) Year 878

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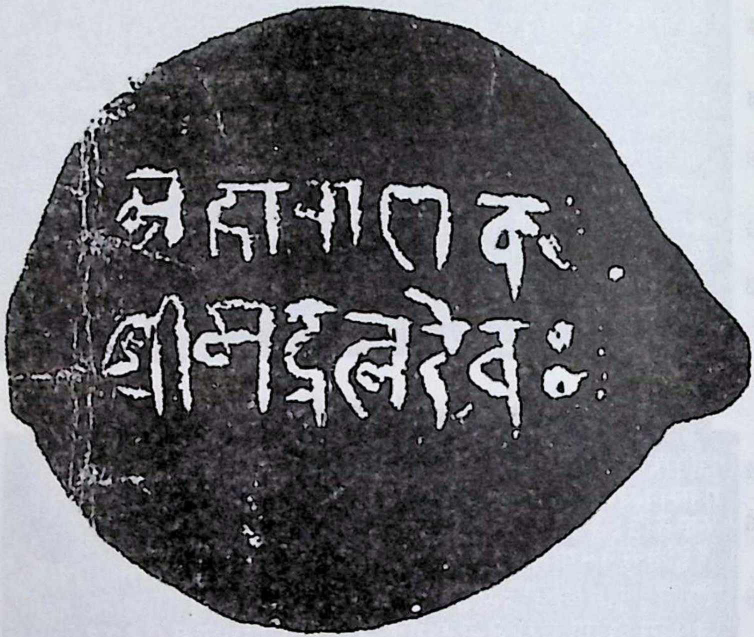
SEAL



Sheorinarayan Plates of Ratnadeva II : (Kalachuri) Year 878

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न्यासीकृतोऽस्मिन् सविधिर्ब्बुधेषु वेदार्थसंभारवरो निकामम् ॥१५॥

तस्यात्मजोजायत पद्मनाभो यो दीक्षितः सर्व्वजगत्प्रसिद्धः।

यदीयचारित्रगुणेन लोकश्चमत्कृतः सन्ततमुन्नतेन ॥१६॥

यद्वेदाध्ययनेन विस्मयमगादध्यापनेनान्वहं

स प्रीतश्चतुराननोपि यजनाद्यस्योच्चकैर्याजनात्।

देवः सोपि शतक्रतुः स च गिरामीशः स दानात्पुनः

कर्णो नास्ति यदप्रतिग्रहतया तुल्योऽपरश्रोत्रियः ॥१७॥

सर्वादायसमायुक्तः सर्व्वद्वंद्वविवर्जितः।

कोसले वडदाग्रामः पृथ्वीदेवेन भूभुजा ॥१८॥

दत्तस्तस्मै पितुः श्राद्धे प्रक्षाल्य चरणद्वयम्।

विधाय तिलकं मूर्द्ध्नि कृत्वा हस्तोदकक्रियाम् ॥१९॥

ब्रह्मस्वशंकया यत्र मारुतेन्दुदिवाकरैः।

कृतं नोद्यानपुष्पाणां पातक्लेदविशोषणम् ॥२०॥

शंखं भद्रासनच्छत्रगजाश्ववरवाहनम्।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरंदर ॥२१॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२२॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥२३॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम्।

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स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२४॥

तडागानां सहस्त्रेण वाजपेयशतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥२५॥

ताम्रप्रशस्तिरचनेयमकारि तेन श्रीमच्छुभंकरसुतेन बहुश्रुतेन ।

श्रीमल्हणेन कविकैरवषट्पदेन भूरिप्रबंधरचितार्थलसत्पदेन ॥२६॥

श्रीसूपटेन किल कीर्त्तिधरात्मजेन क्षोणीतलप्रथितपूर्ण्णगुणव्रजेन ।

रम्याक्षरैरियमलेखि नृपप्रियेण साधुत्वसत्वकुलशीलसमाश्रयेण ॥२७॥

लक्ष्मीधरसुतेन धरणीधरेण चोत्कीर्ण्णेति ॥ संवत् ८९७ फाल्गुन सु दि १५ बुधवारे ॥

Seal

1. राजश्रीमत्पृथ्वी- 2. देवः ।

Summary

This inscription, engraved on inner sides of a set of two copper-plates, consists 37 lines of well-preserved writing. The plates are held together by a ring, passing through a hole in the centre of the top of each plate. The seal soldered to the ring has, inside a border of knobs, the figure of squatting Lakshmī with an elephant on either side pouring water over her. Below this emblem appears the legend *Rāja-śrīmat-Prithvīdēvaḥ* in two lines in the Nāgarī characters.

The grant is written very carelessly and contains several mistakes. Except for *Ōṁ namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, 27 verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the

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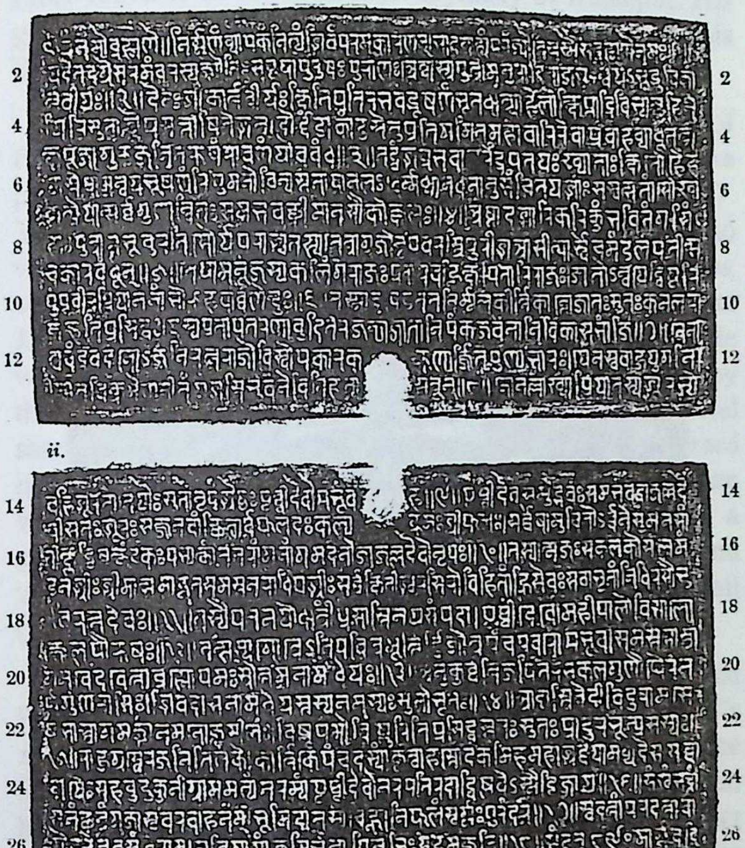

Daikoni Plates of Prithvideva II: (Kalachuri) Year 890

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SEAL

(From a Photograph)

Daikoni Plates of Prithvideva II: (Kalachuri) Year 890

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donor's father Ratnadēva II occur in the same order as in the Bilaigarh plates of Pṛithvīdēva II (No.29 above). Verse 11 eulogising the donor Pṛithvīdēva II, occurs also in other grants of the king.

The plates refer themselves to the reign of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from Kōkalla I of Tripurī as in his Bilaigarh plates referred to above.

After giving the genealogy and eulogy of Pṛithvīdēva II in vv.1-11 the record proceeds to give the pedigree of the donee of the present grant in vv. 12-17. Vv. 12-14 praise a Brāhmaṇa, Sahadēva by name, who was born in the Bhārgava *gōtra* and had the five *pravaras, viz.,* Bhārgava, Chyāvana, Āpnavāna, Aurva and Jāmadagni. He had migrated from the village Gaurī.[1] He was wise and respected by all. His mind was sanctified by the knowledge of the Vēdas, and he performed several sacrifices. His son was Hairśarman who was well-versed in the interpretation of the Vēdas (v.15). To Hariśarman was born a son named Padmanābha who performed a great sacrifice, who studied and tought the Vēdas, and who was well-known for his non-acceptance (*apratigraha*) (vv.16-17).

The next two verses (vv.18-20) state that Pṛithvīdēva II granted, on the occasion of his father's *śrāddha,* the village Vaḍadā[2] situated in Kōsala[3] to the Brāhmaṇa Padmanābha[4] mentioned above. It is stated here that even wind, the moon and the sun, being apprehensive of a Brāhmaṇa's property, neither cause the flowers in the garden to fall nor make them wet or dry. Then follow five benedictive and imprecatory verses.

Vv. 26-27 state that the *tāmra-praśasti* was composed by the poet Malhaṇa, the son of Śubhaṅkara and written on the copper-plates by Sūpaṭa, the son of

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Kīrtidhara. The engraver was Dharaṇīdhara, the son of Lakshmīdhara.

The record concludes with the date, *viz.,* Saṁvat 897, Phālguna su.di. 15, wednesday. This date is referred to the Kalachuri era and it regularly corresponds to the 27th February 1146 A.D.

Notes

1. The village Gaurī from which the donee's father emigrated, may be Gōrā, 18 miles almost due south of Pāragaon (*CII.,* IV, pt.II, p.624).

2. Vaḍadā, the village granted, is probably identical with Badrā, 22 miles south by east of Pāragaon (*CII.,* IV, pt.II, p.628).

3. Kōsala is, of course Dakshiṇa-Kōsala, roughly corresponding to modern Chhatisgarh (*CII.,* IV, pt.II, p.624)

4. Padmanābha, who is the donee of the present grant is the same Brāhmaṇa who received the grant of a village from Pṛithvīdēva II's father Ratnadēva II as stated in the latter's Pāragaon plates of Year 885 (No.25 above).

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No.31
KONI STONE INSCRIPTION OF PRITHVIDEVA II
YEAR 900

Location	: Kōni, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 900=1147-48 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt. II, No.90

Text

Metres: Vv. 1, 8, 10, 12, 13, 17, 19, 20, 27, 29, 34 *Śārdūlavikrīḍita;* 2, 9, 11, 36, 37 *Sragdharā;* 3-5, 7, 14, 21-23, 26, 28 *Vasantatilakā;* 6, 32 *Mandākrāntā;* 15 *Hariṇī;* 16, 18 *Mālinī;* 24-25, 30, 38 *Anushṭubh;* 31, 33, 35 *Āryā*

सिद्धिः । ओं नमः शिवाय ॥

पादन्यासनमत्क्षितिप्रविलसद्दोःकाण्डचण्डभ्रमि-

भ्रान्तप्रान्तनगाभिघातविदधद्दिक्पालपर्याकुलम् ।

खट्वाङ्गोत्कटकोटिघृष्टिविचटद्ब्रह्माण्डमुड्डामरं

पायात्ताण्डवडम्बरं पुरभिदो देवस्य वः सर्व्वदा ॥१ ॥

ब्रह्माण्डं चण्डरोमप्रततिभिरसकृत्क्लेशयन् निष्ठुराभि-

र्न्निर्घाताकुण्ठकण्ठस्वनजनितककुप्कुम्भिकर्ण्णज्वरार्त्तिः ।

अत्यन्तोत्तुङ्गरङ्गत्खुरशिखरपरिक्षुण्णभोगीन्द्रभोगः

स्थेयाद्ध्वस्तारिपुश्रीस्त्रिभुवननमितो गृष्टिरिष्टाप्तये वः ॥२ ॥

यस्याः प्रसादमधिगम्य करोदरस्थं

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भूतं च भावि च भवच्च मनन्ति सन्तः ।

तां वाचमच्युतपदोदयहेतुभूतां

वन्दामहे त्रिभुवनव्यवहारहेतुम् ॥३ ॥

नृत्यावताररभसोच्छलदच्छदानपानप्रमत्तमधुपव्रजगुञ्जितेन ।

यो विघ्नवृन्दमुरु तर्ज्जयतीव देवो द्वैमातुरः सः भवतां हितमातनोतु ॥४ ॥

कुर्वन्तु कीर्त्तनशतानि रणाङ्गणेषु

मथ्नन्तु वैरिनिकरं धनमुत्सृजन्तु ।

कालान्तरे तदखिलं प्रबलान्धकार-

नृत्योपमं कविजनैरनिबद्ध्यमानम् ॥५ ॥

तुंमाणेशः कलचुरिकुले निर्म्मलप्रौढकीर्त्ति-

र्व्विश्वं शश्वत्सुकृतशरणं स्थापयन् दण्डनीत्या ।

पूर्व्वं गर्व्वोत्तरनरपतिध्वान्तविध्वंसभास्वान्

पृथ्वीदेवो नृपतिरभवद्भूषणं भूतधात्र्याः ॥६ ॥

पुत्रः पवित्रमहसः समभूदमुष्य

श्रीमानमानुषगुणः प्रगुणस्वभावः ।

जाजल्लदेव इति विश्वविसारितेजा

राजा प्रजाहितमतिः खलु धर्म्ममूर्त्तिः ॥७ ॥

गर्व्वः सर्व्वमहीभुजां प्रणयिनां दारिद्रचिन्ताज्वर-

स्त्रासार्त्तिः शरणागतस्य वसतिः सा दुर्ज्जनानामपि ।

यस्मिन्सर्व्वजनोपकरारिणि यशःसम्भारविस्तारिणि

प्रोद्यद्वैरिकरीन्द्रदारिणि महीं पाति क्वचिन्नाभवत् ॥८ ॥

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उद्यत्कालिङ्गभङ्गप्रथमगुरुरतिप्रौढकीर्त्तिप्रतानः

षट्त्रिंशच्छस्त्रविद्यास्वधिकपरिचयः प्रौढदोर्द्दण्डदर्पः।

प्रोद्यद्भूपालरक्षःक्षयकरणमहासिद्धमन्त्रो धरित्र्यां

राजा श्रीरत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्ब्बभूव ॥९॥

स्तोतव्यः समरोत्सवैकरसिकः श्रीरत्नदेवः स किं

सर्व्वत्रैव सदैव सैन्यनिवहैः साकन्तथैकाकिना।

सारंभं परिभर्त्सयन्निव मुहुर्युद्धाय बद्धादरो

भूपानामुपरि स्फुरत्यविरतं यस्योग्रयोगारवः ॥१०॥

यस्मिन्निःसीमभीमाद्भुतमहसि दिशां चक्रमाक्रंतुकामे

ढक्कानिर्घोषघोरप्रतिरवरसितैः सर्व्वतः पर्व्वतेन्द्राः।

उद्वल्गद्भूरिसेनानिवहगुरुधराधारणव्यग्रतार्त्ति-

त्रासान्मुक्तप्रचण्डध्वनिभिरिव दिशामीश्वरानाह्वयन्ति ॥११॥

भानुः सानुमतस्तटादिव सुधासृष्टिः समुद्रादिव

प्रद्युम्नः पुरुषोत्तमादिव हरिः श्रीनन्दगोपादिव।

स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवा-

न्पृथ्वीदेव इति क्षितीश्वरशिरोनेपथ्यरत्नाङ्कुरः ॥१२॥

संग्रामे कति नो जिता भुजभृतः प्रीता न के सज्जनाः

केषां द्वारि न वन्दिनां मदमुखा बद्धा महादन्तिनः।

सम्प्राप्ताः शरणं रणे कति न वा संरक्षिताः क्ष्माभुजः

पृथ्वीदेवमहीभुजो विजयिनः के के न रम्या गुणाः ॥१३॥

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एषामशेषगुणगौरवभारभाजां

भूमीभुजां क्रमसमागतपात्र भावः।

आसीद्द्विजातिकुलभूषणरत्नकल्पः

कल्पद्रुमः प्रणयिनां किल सोढदेवः ॥१४॥

य इह महिमागारः पारं जगाम गुणांबुधे-

र्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च।

स इह नृपतिः पृथ्वीदेवः प्रकाशितविक्रमः

क्रमजमकरोत्पात्रं चित्रप्रभूतगुणं च यम् ॥१५॥

निजतनुजितकामः सर्व्वविद्याधिरामः

सुजनमुकुटदाम श्रीयशोदिव्यधाम।

नृपसदसि ललामः सज्जनानामवामः

समभवदथ पुत्रो निंबदेवस्तदीयः ॥१६॥

यो वासः प्रियभाषितस्य सदनं धर्म्मस्य विश्रामभूः

कारुण्यस्य निवेशनं सुमनसां प्रज्ञागुणस्याश्रमः।

आधारो विनयस्य मन्दिरमुरु स्थैर्यस्य वेश्म श्रियः

कान्तेरायतनं धृतेरपि सदः कीर्त्तेरनन्यालयः ॥१७॥

रतिरिव शुभमूर्त्त्यारुन्धती सच्चरित्रै-

र्न्निजभवनविभूतेर्द्दोहदं धर्म्मबुद्धिः।

अभवदथ समस्तश्रेयसामेकपात्रं

निजतनुरिव लखमा नाम पत्नी तदीया ॥१८॥

तस्यासीमदमक्षमादिकगुणग्रामैकविश्रामभू-

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भूदेवान्वयमण्डनो नयविदामाद्योनवद्यक्रमः।
प्रत्युद्यद्गुरुचारुपौरुषजुषां प्रज्ञावतामुत्तमः
पुत्रोभूत्पुरुषोत्तमो भुवि दधन्नाम स्वकं सार्थकम् ॥१९॥
यो जग्राह समुन्नतिं सुरगिरेर्ग्गाम्भीर्यमम्भोधित-
स्त्यागित्वं रविनन्दनाद्दिनपतेस्तीव्रप्रवाहं महः।
पंचास्यादुरुविक्रमं शुचि यशोराशिं दशास्यान्तका-
त्पाण्डित्यं च गिरांपते रतिपतेः सौन्दर्यमूर्जस्वलम् ॥२०॥
कल्पद्रुम श्रममपास्य सुखी भव त्वं
हे रोहण व्रणभयं विगतं तवापि।
सा कामधेनुरपि गच्छतु वत्समद्य
दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ ॥२१॥
यो मन्त्रसंशयविनिर्ण्णयसाधुबुद्धिः
शक्तित्रयप्रणयनप्रगुणस्वभावः।
षाड्गुण्यपुण्यमहिमाव्यपनीतगर्व्वः
सर्व्वोपधाभिरभिलक्षितसाधुशीलः ॥२२॥
तं वीक्ष्य कोशलपतिर्नृपरत्नदेवः
सर्व्वैरमात्यगुणराशिभिरभ्युपेतम्।
सर्व्वाधिकारपदमद्वयमस्य दत्त्वा
निष्कण्टकं भुवि चिराय चकार राज्यम् ॥२३॥
सर्व्वाधिकारितां नीतो यदि नाम स भूभुजा।

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चातुर्द्धरिक इत्येष तथापि भुवि विश्रुतः ॥२४ ॥

तस्य मन्त्रेण शस्त्रेण निर्ज्जिते राजमण्डले ।

निष्कण्टकमिलाचक्रे चक्रे राज्यं स भूपतिः ॥२५ ॥

खिम्मिण्डिमण्डलहरत्तलहारि हारि

कर्त्ताऽथ दण्डपुरदण्डनचण्डबाहुः ।

खिज्जिङ्गभङ्गचतुरो हरबोहुहन्ता

यो दंडभुक्तिपतितर्ज्जनदुर्ज्जयश्रीः ॥२६ ॥

तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो

धन्यात्मा च यशोधरो धृतगुणो गङ्गाधरश्चापरः ।

साक्षादेव हि जङ्गमा इव चतुर्व्वर्ग्गा महीमण्डले

चत्वारस्तनया इमे नयविदस्तस्याभवन्धीभृतः ॥२७ ॥

तेषामशेषगुणराशिरसीमधामा

सीमा न यस्य विनयस्य विनोदभूमिः ।

ख्यातिं जगाम महतीं मधुसूदनोसौ

येनाध्यरोप्यत पिता धुरि पुत्रिणां सः ॥२८ ॥

मानुष्यं करिकर्ण्णतालचपलं निःसंख्यदुःखास्पदं

लक्ष्मीं च क्षणभङ्गसङ्गविरसामेकान्तमालोक्य च ।

नानाशास्त्रपुराणवेदसततताभ्यासैः समुन्मार्ज्जितं

तस्य श्रीपुरुषोत्तमस्य समभूद्धर्म्मैकनिष्ठं मनः ॥२९ ॥

यस्यानेकविधाराममठमण्डपकीर्त्तनैः ।

समन्तान्मण्डिता धात्री वितनोत्यद्भुतश्रियम् ॥३० ॥

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गम्भीरं वहुसत्त्वं निर्म्मलमतिशोभनं जनैः सेव्यम्।

हृदयमिव स्वकमकरोद्रत्नपुरे सागरं यश्च ॥३१॥

एतत्तेन त्रिभुवनतमस्तोमविध्वंसहेतोः

शम्भोः पञ्चायतनमनघं कारितं चारुरूपम्।

मन्येऽमुष्मिन्विहितवसतिर्द्दिव्यपूजोपहारैः

कैलासस्य स्मरति न मनाक्सोपि विश्वैकनाथः ॥३२॥

इदमपि पंचायतनं कमलादपि तस्य कारितं तेन।

यच्चक्रे निजरूपैरवनितले द्वारकाद्वैतम् ॥३३॥

क्रीडन्मंजुमधुव्रतं प्रविलसत्प्रोत्फुल्लवल्लीशतं

नानापुष्पफलोदितं प्रमुदितानन्तद्विजोत्कूजितम्।

तेनैवात्र विचित्रपादपलतासन्तानरुद्धाम्बरं

चक्रे विक्रमशालिना मुरुजितः क्रीडावनं शोभनम् ॥३४॥

राहुमुखस्थे भानौ पृथ्वीदेवेन शासनीकृत्य।

एष सलोनी ग्रामः पुरुषोत्तमधीभृते दत्तः ॥३५॥

यावज्जागर्त्ति मृत्युंजयशिखरसरिन्निष्कलंकः मृगाम्कः

श्रीमानुस्त्रैः सहस्रद्युतिरपि जगतीं यावदेतां पुनीते।

यावद्धत्ते फणाग्रैः स्थिरतरमवनीमण्डलं मण्डलीशो

भूचक्रे श्रीमदेतत्त्रिभुवनमहितं क्रीर्त्तनं तावदास्ताम् ॥३६॥

निष्णातः शस्त्रविद्यास्वधिगतविविधानल्पशिल्पप्रकर्षो

हस्त्यायुर्व्वेदवेत्ता सकलकविकलांभोजिनीराजहंसः।

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ज्ञाता रत्नत्रयस्य प्रथिततरमतिः श्रैघनाद्यागमौघे

श्रीमानेतां प्रशस्तिं समकृत सुकृती काशलः पेशलात्मा ॥३७ ॥

मेदिनीहलचत्वारि देवेभ्योथ प्रदत्तवान् ।

हलद्वयं द्विजायासौ वासुदेवाय धीमते ॥३८ ॥

संवत् ९०० श्रीपृथ्वीदेवराज्ये ॥

Summary

This inscription, engraved on a slab of stone, consists 26 lines of well-preserved, well-written and well-executed writing. But both in writing and engraving a few mistakes have remained unnoticed. Except *ōṁ namaḥ Śivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolical expressions, well-known from records of later periods. The poet shows considerable command over Sanskrit language, not withstanding a few minor mistakes here and there.

The inscription refers itself to the reign of Pṛithvīdēva II of the Ratanpur branch of the Kalachuri Dynasty. The object of it is to record the construction of a five-shrined temple of Śiva by Purushōttama, a minister plenipotentiary (*Sarvādhikārin*) of Pṛithvīdēva II's father and predecessor Ratnadēva II, and the grant of some land in honour of the gods installed in the temple.

After four *maṅgala-ślōkas* in praise of Śiva, his Nandi, goddess of speech and Gaṇapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Pṛithvīdēva II from his great-grandfather Pṛithvīdēva I who is called the lord of

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Tummāṇa.[1] Description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kaliṅga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Gaṅga king Anantavarman-Chōḍagaṅga and which is mentioned in several records of his descendants.

With verse 14 begins the genealogy of Purushōttama who erected the temple of Śiva recorded in the present inscription. His ancestor Sōḍhadēva belonged to a Brāhmaṇa family which served the Kalachuri princes for several generations. Sōḍhadēva was appointed minister by Pṛithvīdēva I (v.15). His son was Nimbadēva. He and his wife Lakhamā (Lakshmī) are glorified in three verses (vv.16-18). Their son was Purushōttama who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

Verse 26 mentions the exploits of Purushōttama. He conquered the Khimmiṇḍi[2] *maṇḍala*, made the Talahāri[3] *maṇḍala* attractive, punished Daṇḍapura, subjugated Khijjiṅga, killed Haravōhu and threatened the ruler of Daṇḍabhukti.[4] Ratanpur stone inscription of Jājalladēva I, dated K.866 (No.22 above) states that Jājalladēva received annual tributes from the rulers of Khimiḍi, Talahāri, Daṇḍapura and certain other regions. Basing on the occurrence of these three kingdoms in the present inscription as those conquered by Purushōttama, it may be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. He seems to have held the office of a minister under Jājalladēva I also. Of these three

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countries, Talahāri *maṇḍala* was probably the name of the southern portion of the Bilaspur Tahasil and the adjoining portion of the Jānjgir Talasil. Khimmiṇḍi or Khimmiḍi may be the former Kimeḍi Zamindari in the Ganjam District. Daṇḍapura may have been the capital of Daṇḍabhukti.

The remaining three events mentioned in v.26 may have occurred during the reign of Ratnadēva II. The first two of these, *viz.,* the subjugation of Khijjiṅga and the slaying of Haravōhu are not known from any other source, but the third one, *viz.,* the intimidation of the lord of Daṇḍabhukti may have happened during the expedition against the Gauḍa king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman - Chōḍagaṅga.

As stated in v.27 Purushōttama had four sons Madhusūdana, Lakshmīdhara, Yaśōdhara and Gaṅgādhara, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown (v.28).

Verses 29 to 35 state that being convinced of the transitory and sorrowful nature of human life, and intending to acquire religious merit, Purushōttama raised several groves, erected many *maṭhas* and *maṇḍapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined (*pañchāyatana*) temple of Śiva where the present inscription was put up, and planted a pleasure garden (*krīḍāvana*) near it. It is also stated that Pṛithvīdēva II donated the village Salōnī[5] to Purushōttama on the occasion of a solar eclipse.

Verse 36 prays for the eternal existance of the temple and v.37 eulogises Kāśala, the poet who composed the present *praśasti.* His proficiency in various arts and sciences and mastery over the *āgamas* of the Buddha and others are mentioned. The last verse (38) records two gifts

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made by Purushōtthama, one of four *halas* of land made to the gods installed in the temple and the other of two *halas* made to the Brāhmaṇa Vāsudēva, who was evidently a priest of the temple. The record concludes with the date, *viz.*, year 900, during the reign of Pṛithvīdēva II.

Notes

1. Tummāṇa has been identified with Tumān, 45 miles north of Ratanpur (*CII.*, IV, p.404).

2. Khimmiṇḍi may be identical with the former Kimeḍi Zamindari in the Ganjam District (*ibid.*, p.466).

3. Talahāri seems to have comprised the country round Mallār in the Bilaspur and Jānjgir Tahasils (*ibid.*, pp.466-67).

4. Daṇḍabhukti is mentioned in several old records and probably comprised parts of Midnapur and Balsore Districts (*ibid.*, p.467).

5. Salōnī may be identical with the village Saraoni which lies only about a mile and a half south by west of Kōni where the present record was discovered (*ibid.*).

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No.32

AMODA PLATES (FIRST SET) OF PRITHVIDEVA II KALACHURI YEAR 900

Location : Amōdā, Bilaspur District, Madhya Pradesh

Date : Kalachuri year 900=1149 A.D.

Script : Nāgarī

Language : Sanskrit

King : Pṛithvīdēva II

Dynasty : Kalachuris of Ratanpur

Reference : Mirashi, V.V., *CII.*, IV, pt. II, No.91

Text

Metres: Vv. 1, 8, 11-20 *Aushṭubh;* 2, 5 *Upajāti;* 3, 9 *Śārdūlavikrīḍita;* 4, 6, 7, 10, 21 *Vasantatilakā*

सिद्धिः। ओं नमो ब्रह्मणे।

निर्ग्गुणं व्यापकं नित्यं शिवं परमकारणम्।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१॥

यदेतदग्रेसरम्बरस्य ज्योतिः स पूषा पुरुषः पुराणः।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२॥

तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहया-

स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृत्

प्रेयान् सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥३॥

अष्टादशारिकरिकुंभविभंगसिंहाः

पुत्रा बभूवुरति शौर्यपराश्च तस्य।

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तत्राग्रजो नृपवरस्त्रिपुरीश आसी-
त्पार्श्वे च मंडलपतीन् स चकार बन्धून् ॥४॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः।
जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननाम्भोरुहपार्वणेंदुः ॥५॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकांतो
जातः सुतः कमलराज इति प्रसिद्धः।
यस्य प्रतापतरणावुदिते रजन्यां
जातानि पंकजवनानि विकासभांजि ॥६॥

तेनाथ चंद्रवदनोऽजनि रत्नराजो
विश्वोपकारकरुणार्ज्जितपुण्यभारः।
येन स्वबाहुयुगनिर्म्मितविक्रमेण
नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥७॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता।
तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥८॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः।
शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः।
सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्षणद्विषत्कंटकः
पश्यत्कांततरांगनांगमदनो जाजल्लदेवो नृपः ॥९॥

तस्यात्मजः सकलकोसलमंडनश्रीः
श्रीमान्समाहृतसमस्तनराधिपश्रीः।

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सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥१० ॥

पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिव

सिंहसंहननो योऽरिकरियूथमपोथयत् ॥११ ॥

चन्द्रात्रेयस्य गोत्रेभूत्त्रिभिश्चन्द्रात्रिपावनैः ।

प्रवरैः प्रवरो विप्रो मिहिरस्वामिनामभृत् ॥१२ ॥

शाखा वाजसनेयाख्या टकारीग्रामनिर्ग्गतः ।

तस्य ब्रह्मसमस्यासीद्देवशर्म्मेति नंदनः ॥१३ ॥

तस्य पुत्रत्रयं जज्ञे तेषां ज्येष्ठस्तु सीलणः ।

तस्यानुजः पीथनोभूल्लषणू तदनंतरम् ॥१४ ॥

श्रीसीलणाय विप्राय चैत्रे सोमग्रहे सति ।

नृपेण तेन दत्तोस्मै ग्रामोयमवलाभिधः ॥१५ ॥

भक्त्या प्रक्षाल्य चरणौ तिलदर्भजलाक्षतैः ।

मध्यमंडलविख्यातः सर्व्वादायसमन्वितः ॥१६ ॥

शंखं भद्रासनं छत्रं गजाश्ववरवाहनम् ।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरन्दर ॥१७ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१८ ॥

भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१९ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।

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स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२० ॥

वास्तव्यवंश कुमुदप्रविकासचन्द्रः

श्रीमानभूदिह हि कीर्त्तिधरो मनीषी ।

ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान्

श्रीवत्सराज इति ताम्रमिदं लिलेख ॥२१ ॥

लक्ष्मीधरेणोत्कीर्ण्णम् । संवत् ९००

Seal 1. राजश्रीम- 2. त्पृथ्वीदेवः ।

Summary

This inscription, engraved on one side only of a set of two copper-plates, consists 32 lines of deeply incised but not well-formed writing. The surface of the first plate is damaged in several places by verdigris. At the top of each plate there is a hole for the ring which held the plates together. This ring bears a circular seal containing the figure of squatting Lakshmī with an elephant on either side, pouring water on her head with his uplifted trunk, and the legend *Rāja-śrīmat-Pṛithvīdēvaḥ* in two lines below.

Except for *ōṁ namō Vrahmaṇē* in the first line and the name of the engraver in the last, the whole inscription is in verse. There are, in all, 21 verses, all of which are numbered. The record contains several mistakes owing to the carelessness of the writer or engraver.

The inscription is one of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur. The genealogy down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates (No.24 above). In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, appearing here for the first time, contains conventional description of Pṛithvīdēva II. The object of

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the present inscription is to record the grant, by Pṛithvīdēva II, of a village to a Brāhmaṇa.

Verses 12-14 give the genealogy of the Brāhmaṇa donee. There was a Brāhmaṇa named Mihirasvāmin of the Vājasanēya *śākhā* and the Chandrātrēya *gōtra* with the three *pravaras* Chandra, Atri and Sāvana.[1] His son Dēvaśarman, who emigrated from the village Ṭakārī,[2] had three sons, Sīlaṇa, Pīthana and Lashaṇū.[3] The next two verses (15-16) state that, on the occasion of a lunar eclipse, the king granted the village of Avalā[4] situated in the Madhya-maṇḍala[5] to this Brāhmaṇa Sīlaṇa. Then follow four of the customary imprecatory and benedictive stanzas (vv.17-20). Verse 21 informs that the charter was written on the plates by Vatsarāja, the son of Kīrtidhara of the Vāstavya family, who owned the village Jaḍēra.[6] After this follow the name of the engraver, Lakshmīdhara and the date, *viz.,* Saṁvat 900.

Notes

1. *Sāvana* is probably a mistake for *Pāvana,* fire. Atri was born from fire (*CII.,* IV, p.475).

2. Ṭakārī, from which the donee's father had emigrated, is probably identical with Ṭakkārikā, Ṭakkarikā, Takkāri or Tarkāri, mentioned in several grants as the original home of Brāhmaṇa donees. In one of them it is said to be situated in the Madhyadēśa (*ibid.*).

3. This appears to be a Prakrit form of Lakshmaṇaḥ (*ibid.,* p.477, *n.* 4).

4. Avalā is a corruption of the Sanskrit *āmalaka*, which is the name of the tree *emblic myrobalan.* There are several villages in the Jānjgir Tahasil named after this tree, of which the nearest to Amōdā is Aoradi which lies only 4 miles to the east (*ibid.* p.475).

5. Madhya-maṇḍala included the territory roughly corresponding to the Jānjgir Tahsil (*ibid.*).

6. Jaḍēra is obviously identical with Jaṇḍēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified with Jōndrā on the Seonath river, just outside the south-west limit of the Jānjgir Tahasil (*ibid.*).

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No.33
RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: VIKRAMA YEAR 1207

Location	: Ratanpur, Bilaspur District, Madhya Pradesh
Date	: Vikrama 1207=1149-50 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.93

Text

Metres: Vv. 1, 2, 4-6, 9, 11, 14, 15, 18, 23, 26, 30 *Śārdūlavikrīḍita;* 3, 25 *Sragdharā;* 7, 8, 10, 17, 19, 20-22, 24, 28, 29 *Anushṭubh;* 12 *Upajāti;* 13, 27 *Vasantatilakā;* 16 *Rathōddhatā*

सिद्धिः । ओं नमः शिवाय ॥

भोगीन्द्रो नयनश्रुतिः कथमसौ द्रष्टुं क्षमो नौ भवे-

देषा चन्द्रकलापि शैशवदशामासाद्य नो . . . ।

. . . .

एवं शैलसुताप्रबोधनपरो रुद्रो रते पातु वः ॥१ ॥

सत्सिन्दूरविशालपांशुपटलाभ्यक्तैककुम्भस्थलः

शुण्डाताण्डवमण्डिताखिलनभोदिङ्मण्डपाडम्बरः ।

. . . . मीरुह-

व्यूहोन्मूलनकेलिरस्तु भवतां भूत्यै गणग्रामणीः ॥२ ॥

देवः पीयूषधाराद्रवकरनिकराक्रान्तदिक्चक्रवाल-

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स्त्रैलोक्याक्रान्तिनिर्यन्मदननृपचमूदर्प्पणाभोगलक्ष्मीः ।

.... यति सुरवधूरत्नकर्ण्णावतंसः

शुभ्रांशुः प्रौढरामाहृदयगिरिगुहामानसर्व्वंकषश्रीः ॥३ ॥

तद्वंशे भुजदण्डमण्डलमदाक्रान्तत्रिलोकीतलो

बिभ्राणः सुरसार्थनाथपदवीमुद्दा ..... ।

... निधिमेखलावलयितक्षोणीवधूवल्लभो

भूपालो भुवनैकभूषणमणिर्ज्जाजल्लदेवोऽभवत् ॥४ ॥

तस्माच्चेदिनरेन्द्रदुर्द्दमचमूचक्रैकवारांनिधे-

स्तीव्रौर्व्वज्वलनोऽजनिष्ट तनयः .... ।

. व्वांखर्व्वितचोडगङ्गसुभटस्फारेन्दुबिम्बग्रह-

ग्रासे राहुरनन्तशौर्यमहिमाश्चर्यो महीमण्डले ॥५ ॥

सर्प्पत्पूर्ण्णशशाङ्कधामधवलस्फायद्यशोजन्मभू-

रुद्यत्तीव्रतरप्रतापतरणिः सत्क्षात्र .... ।

.. यातदिगन्तवन्दिनिवहाभीष्टार्थचिन्तामणिः

पृथ्वीदेवनरेश्वरोऽस्य तनयः श्रीमानभूद्भूतले ॥६ ॥

राज्ये भूमिभुजोऽस्यैव नयमार्ग्गानुसारिणि ।

क्षीणोपसर्ग्गसंसर्ग्गप्रजानन्दविधायिनि ॥७ ॥

वा .... गर्ग्गोविन्दश्चेदिमण्डलात् ।

कृती कालक्रमेणासौ देशन्तुम्माणमागतः ॥८ ॥

पुत्रंस्तस्य जनानुरागजलधिर्भूभृत्सभाभूषणो

ज्यायान्पण्डितपुण्डरीकतरणिम्मामेऽभिधानोऽभवत् ।

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यो धात्रीतिलको नि . . . . लालङ्कारहारोपमो
विख्यातस्त्रिपुरान्तकैकचरणाम्भोजैकभृङ्गो भुवि ॥९॥
भ्राता श्रीराघवोऽमुष्य कनीयान्गुणसागरः।
नागरो भुवनाभोगभूषा पूषोपमो बभौ ॥१०॥
श्रीमामेतनयः समस्तजगती . . र्णकीर्णस्फुर-
त्कुन्देन्दुद्युतिकीर्त्तिसन्ततिलताव्यासक्तदिङ्मण्डपः।
राजत्युन्मदवादिवृन्ददलनो लीलाविहारः श्रियः
शीलाचारविवेकपुण्यनिलयः श्रीरत्नसिंहः कविः ॥११॥
शचीव जिष्णोर्गिरिजेवशम्भोर्दुग्धाब्धिपुत्रीव च चक्रपाणेः।
साध्वी सदा बंधुजनाभिपूज्या रम्भेतिनामाऽभवदस्य पत्नी ॥१२॥
ताभ्यामजायत जगत्त्रयघुष्टकीर्त्तिराखण्डितारिबुधमण्डलचण्डदर्प्पः।
चण्डीशचारुचरणाम्बुजचञ्चरीकः प्रज्ञापयोधिरिह देवगणस्तनूजः ॥१३॥
एतद्यस्य जगद्यशोभिरभितो डिण्डीरपिण्डप्रभै-
राक्रान्तन्धवलं विलोक्य निखिलं गोपाङ्गनावीक्षितः।
कालिन्दीह्रदकालनेमिदलनप्रारम्भवीतादर-
स्तीरे ताम्यति वारिराशितनयायत्तोपि जातभ्रमः ॥१४॥
पीयूषद्रवसान्द्रबिन्दुवसतिर्यस्यास्य वाक्चन्द्रिका
विद्वच्चक्रचकोरचञ्चुपुटकैरापीयमानानिशम्।
किञ्चायं करपञ्जरोऽखिलमिलन्नानादिगन्तार्थिनां
भूयोऽभीष्टफलप्रदानचतुरः स्वाधीनकल्पद्रुमः ॥१५॥

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चन्द्रिकेव शिशिरांशुमालिनो मञ्जरीव सुरमेदिनीरुहः ।

कान्तिनिर्ज्जितसुराङ्गनागणा तस्य साधुचरिता वधूः प्रभा ॥१६ ॥

जाम्होनाम्नी द्वितीयास्य विलासवसतिः प्रिया ।

अमितप्रेमबाहुल्याद्द्वितीयं प्राणमन्दिरम् ॥१७ ॥

लावण्याप्रतिमल्लतामदभरा मौलींदुना क्रोधतो

दग्धस्यापि मनोभवस्य भुवने विद्येव सञ्जीविनी ।

सत्सौभाग्यगुणैकगर्व्ववसतिः प्राणाधिका प्रेयसी

यां निम्र्माय सरोजभूः प्रमुदितः प्राप्तः परां निर्वृतिम् ॥१८ ॥

अबोधध्वान्तसन्तानकरिकुम्भविदारणः ।

जगत्सिंहोऽस्य तनयः सिंहवद्भुवि राजते ॥१९ ॥

तारकारिरसौ शैलसुतासूनुरयं पुनः ।

सुतो रायरसिंहोऽस्य बन्धुवर्ग्गस्य तारकः ॥२० ॥

भोपास्य दुहिता साध्वी कलिकालविचेष्टितैः ।

अस्पृष्टा स्वर्द्धुनीवेयं भुवनत्रयपावनी ॥२१ ॥

वाल्हूश्रीदेवदासाख्यौ बद्धसख्यौ परस्परम् ।

जगदुद्द्योतकौ भातः पुष्पवन्ताविवाम्बरे ॥२२ ॥

वातोद्धूतिविलोलतूलतरलं नृणामिदं जीवितं

लक्ष्मीं घोरघनान्तरालविलसद्विद्युद्विलासोपमाम् ।

मत्वैतद्दुरितौघदारुदहनप्रोद्दामदावानले

श्रद्धामुद्धतधर्म्मबुद्धिरकरोच्छ्रेयःपथे शाश्वते ॥२३ ॥

चक्रे देवगणो धाम बिल्वपाणिपिनाकिनः ।

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सांबाग्रामे तुषाराद्रिशिखराभोगभासुरम् ॥२४॥

नानाभूपालभुक्तक्षितिजघनघनाश्लेषतोषादिवादौ

दिग्वामाकामपीडातरलतनुगुरुश्लेषलिप्सं समन्तात्।

कामीवेदं विदग्धो विरचितपरमप्रेमहासं त्वराव-

त्स्वर्व्वामाणां समक्षं गगनपरिसरश्रीमुखं चुम्बतीव ॥२५॥

निःशेषागमशुद्धबोधविभवः काव्येषु यो भव्यधीः

सत्तर्क्काम्बुधिपारगो भृगुसुतो यो दण्डनीतौ मतः।

च्छन्दोऽलङ्कृतिशब्दमन्मथकलाशास्त्राब्जचण्डद्युति-

श्चक्रे देवगणः प्रशस्तिममलां श्रीरत्नसिंहात्मजः ॥२६॥

यः काव्यकैरवविकाशनशीतरश्मि-

रुद्दामबुद्धिनिलयोऽवनिपालसूनुः।

विद्याविलासवसतिर्व्विमलां प्रशस्तिं

श्रीमानिमां कुमरपालबुधो लिलेख ॥२७॥

प्रशस्तिरियमुत्कीर्ण्णा रुचिराक्षरपंक्तिभिः।

धीमता सूत्रधारेण सांपुलेन मनोरमा ॥२८॥

. . देवगणावेतौ रूपकारशिरोमणी।

चक्रतुर्घटनान्धाम्नो बिल्वपाणिपिनाकिनः ॥२९॥

चन्द्रार्क्कौ किरणावलीवलयितं यावद्विधत्ताङ्गग-

दिङ्मातङ्गघटोपबृंहितधराचक्रञ्च कू . . .।

नक्षत्रप्रकरोरुहारलतिकाऽलङ्कारसारं नभ-

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स्त्वत्कीर्त्तिम्मर्दनारिमन्दिरमिषात्तावच्चिरं नन्दतु ॥३० ॥

संवत् १२०७ ।

Summary

This inscription, engraved on a slab of polished black stone, consists 24 lines of writing. A portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety *aksharas* are missing. The extant portion of the record is well-preserved except for slight damage here and there and a small crack. Except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30.

The inscription refers itself to the reign of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur, and records the erection of a temple of Śiva at the village Sāmbā by one Dēvagaṇa.

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Gaṇapati. The third verse glorifies the Moon god. The next three verses give the genealogy of Pṛithvīdēva II. In the race of the moon was born Jājalladēva I. His son was Ratnadēva II who defeated the invincible Chēdi forces and destroyed the warriors of the proud Chōḍaganga. Ratnadēva II's son was Pṛithvīdēva II during whose reign the present inscription was set up. The Chēdi king defeated by Ratnadēva II was probably Gayākarṇa and Chōḍaganga is the well-known Ganga king Anantavarman-Chōḍaganga.

After this brief introduction of the Kalachuri dynasty, the record proceeds to eulogise Dēvagaṇa who erected the temple of Śiva mentioned above and mentions his ancestors, wives and children in as many as fifteen

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verses. His great-grandfather Gōvinda of the Vāstavya family had came down to Tummāṇa from the Chēdi country. He had two sons, Māmē and Rāghava. The former had from his wife Rambhā, a son named Ratnasiṁha who was the father of Dēvagaṇa. We are next told that Dēvagaṇa had two wives Prabhā and Jāmhō, two sons Jagatsiṁha and Rāyasiṁha and a daughter Bhōpā. Next are mentioned Vālhū and Dēvadāsa, whose relation to Dēvagaṇa is, however, not clear.

Verses 23-24 state that realizing the unsteady nature of the human life and frailty of fortune, Dēvagaṇa became exceedingly pious and constructed a temple of Śiva, shining like the peaks of the Himālaya, at the village Sāmbā. In the next verse (25) this temple is fancifully described as kissing the face of Beauty of the surrounding regions of the sky. As can be known from verses 26-28, Dēvagaṇa, the son of Ratnasiṁha who was well-versed in different branches of knowledge and a talented poet, composed the *praśasti* of the present record which was written by Kumārapāla, the son of Avanipāla and incised by Sāmpula. Verse 29 mentions that a certain Dēvagaṇa and another person whose name is lost, the two sculptors constructed the temple of Śiva. The next and the last verse aspires for the eternal prosperity of the temple and the record concludes with the date, *viz.*, the year 1207.

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No.34

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: KALACHURI YEAR 905

Location	: Amōdā, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 905=1154 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.94

Text

Metres: Vv. 1, 8, 11-27 *Anushṭubh;* 2, 5 *Upajāti;* 3, 9 *Śārdūlavikrīḍita;* 4, 6, 7, 10, 28 *Vasantatilakā*

सिद्धिः । ओं नमो ब्रह्मणे ।

निर्गुणं व्यापकं नित्यं शिवं परमकारणम् ।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१॥

यदेतदग्रेसरमम्बरस्य ज्योतिः स पूषा पुरुषः पुराणः ।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कर्त्तवीर्यः ॥२॥

तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहया-

स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः ।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान् सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥३॥

अष्टादशारिकरिकुंभविभंगसिंहाः

पुत्रा बभूवुरतिशौर्यपराश्च तस्य ।

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तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

त्पार्श्वे च मंडलपतीन् स चकार बन्धून् ॥४॥

तेषामनूजस्य कलिंगराजः प्रतापवह्निक्षपितारिराजः।

जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननाम्भोरुह पार्वणेंदुः ॥५॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकांतो

जातः सुतः कमलराज इति प्रसिद्धः।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभांजि ॥६॥

3, 9 तेनाथ चंद्रवदनोऽजनि रत्नराजो

विश्वोपकारकरुणार्जितपुण्यभारः।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥७॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता।

तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥८॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः।

शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः।

सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्ष्णद्विषत्कंटकः

पश्यत्कांततरांगनांगमदनो जाजल्लदेवो नृपः ॥९॥

तस्यात्मजः सकलकोसलमंडनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः।

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सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतां निधिरसौ भुवि रत्नदेवः ॥१० ॥

पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिव

सिंहसंहननो योऽरिकरियूथमपोथयत् ॥११ ॥

चन्द्रात्रेयस्य गोत्रेभूत्त्रिभिश्चन्द्रात्रिपावनैः ।

प्रवरैः प्रवरो विप्रो मिहिरस्वामिसंज्ञया ॥१२ ॥

तस्याभूद्देवशर्म्मेति तनयो नयवित्तमः ।

पुत्रौ तस्यापि विख्यातावुभौ सीलणपीथनौ ॥१३ ॥

लघीयाल्लकणो नाम यथा रामस्य लक्ष्मणः ।

धर्म्मात्मानो महात्मानः सर्व्वे देवद्विजप्रियाः ॥१४ ॥

तेभ्यो बुडुबुडू नाम ग्रामोयं मध्यमंडले ।

राज्ञाक्षयतृतीयायां ताम्रशासनसात्कृतः ॥१५ ॥

शंखं भद्रासनं छत्रं गजाश्ववरवाहनम् ।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गः पुरन्दर ॥१६ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१७ ॥

भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥१८ ॥

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर ।

महीं महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥१९ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।

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स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२० ॥

तडागानां सहस्रेण वाजापेयशतेन च ।

गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥२१ ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे वसति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥२२ ॥

इष्टं दत्तं हुतं चैव यत्किंचिद्धर्म्मसंचितम् ।

अर्द्धांगुलेन सीमाया हरणेन प्रणश्यति ॥२३ ॥

यथाप्सु पतितं शक्र तैलबिंदुर्विसर्प्पति ।

एवं भूमिकृतं दानं सस्ये सस्ये प्ररोहति ॥२४ ॥

हन्ति जातानजातांश्च भूम्यर्थे योऽनृतं वदेत् ।

स बद्धो वारुणैः पाशैस्तिर्यग्योन्यां तु जायते ॥२५ ॥

द्विजाश्च नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।

देववत्पूजनीयाश्च दानमानार्च्चनादिभिः ॥२६ ॥

सर्व्वेषामेव दानानामेकजन्मानुगं फलम् ।

हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥२७ ॥

वास्तव्यवंश कुमुदप्रविकासचन्द्रः श्रीमानभूदिह हि कीर्त्तिधरो मनीषी ।

ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान् श्रीवत्सराज इति ताम्रमिदं लिलेख ॥२८ ॥

चांदार्केणोत्कीर्ण्णमिदम् ॥ संवत् ९०५ आश्विन सुदि ६ भौमे ॥

Seal

1) राजश्रीमत्पृ- 2) थ्वीदेवः ।

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Summary

This inscription, engraved on a set of two copper-plates, consists 35 lines of deeply incised and well-formed writing. The plates are inscribed on one side only. They are much bigger in size than those of the first set of the Amōdā plates of Pṛithvīdēva II (No.32 above). A small piece at the lower proper left corner of the first plate has been broken away and lost, and some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris. Otherwise, the plates are in a state of good preservation. The plates were held together by a ring passing through a hole at the top of each. The ring has a circular seal closely resembling that of the First set in device and legend.

The present charter was written only about five years after that of the First Set and the writer of both was the same. Except for *ōṁ namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout. There are 28 verses, all of which are numbered. Of these the First eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different. Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives perticulars about the writer, is, again, identical in both the records.

The inscription is one of Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur. It records the grant, by Pṛithvīdēva II, of the village Buḍubuḍū[1] in the Madhya-maṇḍala[2] to the three Brāhmaṇa brothers Sīlaṇa, Pīthana and Lakaṇa, the sons of Dēvaśarman who was himself the son of Mihirasvāmin of the Chandrātrēya *gōtra* with the three *pravars* Chandra, Atri and Spāvana (*i.e.,* Pāvana, fire). This same family of the donees figures also in the

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First Set of the Amōdā plates. But therein Sīlaṇa, the eldest of the three brothers was the sole recipient of the grant.

The present grant was made on the *akshayatṛitīyā tithi.* The record was written by Vatsarāja, the son of Kīrtidhara, the owner of the village Jaḍēra.[3] He was the writer of the First Set of the Amōdā plates also. The charter was engraved by Chāndārka.

The record concludes with the date, *viz.,* Saṁvat 905 Āśvina sudi 6 Tuesday. This Saṁvat has been referred to the Kalachuri era and the details of the date are said to correspond to 1154 A.D., September 14. The *akshaya tṛitīyā* preceding this date, on which the grant was made, is said to have fallen on the 17th April 1154 A.D.

Notes

1. The donated village Buḍubuḍū was, like Avalā of the First Set, probably situated in the vicinity of Amōdā, but it cannot be traced now (*CII.,* IV, pt.II, p.492).

2 and 3. Madhya-maṇḍala and Jaḍēra have already been identified (see *n.* 5 and 6 of No. 32 above).

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No.35
RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: YEAR 910

Location : Ratanpur, Bilaspur District, Madhya Pradesh

Date : Kalachuri year 910=1158-59 A.D.

Script : Nāgarī

Language : Sanskrit

King : Pṛithvīdēva II

Dynasty : Kalachuris of Ratanpur

Reference : Mirashi, V.V., *CII.,* IV, pt. II, No.95

Text

Metres: Vv. 3, 8, 11, 16-18, 21, 23, 26 *Śārdūlavikrīḍita;* 4, 5 *Mandākrāntā;* 6, 13, 14, 28 *Vasantatilakā;* 7, 24, 25 *Āryā;* 9, 15, 20 *Śikhariṇī;* 10, 22, 29, 30 *Anushṭubh;* 12 *Mālinī;* 19, 27 *Sragdharā;*

तन्मध्ये गुणभूषणः कलचुरिर्नामान्वयो भूतवान्।

तत्प्रोद्दामयशस्सुधाधवलितत्रैलोक्यदेवालया

जाता यत्र सहस्रनेत्रमहिमाधारा धरित्रीभुजः ॥३॥

तस्मादेतत्कलचुरिकुलक्षीरधे रत्नराजो

राजन्यानां सुचरितगृहं सत्यधर्मावतारः।

जातः प्रातःस्मरणपदवीराजमार्ग्गो मनीषी

मांधातेव प्रथितमहिमा माननीयो नृपाणाम्॥४॥

जातस्तस्मात्कलिकमलिनीकुंजरः ख्यातकीर्तिः

सत्यत्यागप्रथितमहिमा नीतिमानर्क्कतेजाः।

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साक्षाद्धर्म्मः सुचरितलतालम्बनप्रौढशाखी

पृथ्वीदेवः पृथुरिव जगन्माननीयो नरेन्द्रः ॥५॥

तस्मादजायतभुजापरिघप्रचण्डशौर्यानलप्रशमितारिमहावनश्रीः।

जाजल्लदेवनृपतिः शरदिन्दुकुन्दनीहारहारकुमुदोज्ज्वलगौरकीर्तिः ॥६॥

एतत्पाणिगृहीता लक्ष्मीवदिह पुरुषोत्तमस्यासीत्।

या वसुधासापत्न्यं चक्रे लाच्छल्लदेवीति ॥७॥

जातः संगरसीमसंचरदरिक्षोणीन्द्रवृन्दारक

....

मित्रस्थानसमुद्रशीतकिरणः सौजन्यविश्रामभू-

र्भूपालव्रजमौलिलालितपदः श्रीरत्नदेवस्ततः ॥८॥

इदानीमस्यायं प्रथितपृथुकीर्तिः प्रियसुतः

कृतार्थं नानार्थैः सपदि ....।

....

.............उदयते ॥९॥

तस्य पूर्वराजानामभून्नीतिविदां कुले।

................॥१०॥

....

..................करः।

जानक्याः सदनं मुदो मदहरः स्वस्वामिविद्वेषिणां

..................॥११॥

....

....

हरिहरपदसेवापद्मिनीराजहंसो

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हरिगण इति नाम्ना तस्यसूनुर्बभूव ॥१२॥

. . . .

. . . .

सर्वार्थसंपदिसतीव गृहेषु भर्तु-

र्लक्ष्मीरिवास्य वनिता विनता बभूव ॥१३॥

तस्यामराति कुलकैरवकाननश्रीलुण्टाक . . . .

. . . . वल्लभराजनामा ॥१४॥

तुरङ्गाणां वाहेबहुविविधशिक्षापरिचये

चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये ।

अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च कलौ

कविव्रातो यस्य स्तुतिविषयतामौनमभजत् ॥१५॥

यः कृत्वा करिबन्धकौतुकरसश्रद्धालुरुर्वीतले

निर्मातंगमखण्डविन्ध्यविपिनं पत्या पतिं दन्तिनाम् ।

गौडेन्द्रं मघवत्सदृक्षमपृथूकुर्वन्नपि प्रत्यहं

वीरो वैरिपुरं व्यधत्त करिणां बन्धाय विन्ध्यस्थलीम् ॥१६॥

पत्यौ पश्यति पृष्ठतोपि पुरतः प्रत्यर्थिपृथ्वीपतौ

सद्यः कृत्तमदेभकुम्भविगलन्मुक्ताफलैः . . . ।

. . . .

. . भूषयतिस्म सङ्गरमहारङ्गस्य मध्ये सुधीः ॥१७॥

ख्यातः काव्यमुखेन दुर्दमबलिध्वंसाय दूरं गतो

लोकेशेन सुनन्दितः सुमनसा . . . . ।

. . . .

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लक्ष्म्यो यस्य लसन्ति विक्रमपदं प्राप्येव दोर्व्विक्रमः ॥१८॥

स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकामम्

शुद्धश्री ....।

.... पुनः प्रेक्षणीयेव शश्वत्

स्वच्छन्देन भ्रमन्त्यां दिशि दिशि जगती राजते यस्य कीर्तौ ॥१९॥

जलादीन्याहर्त्तुं कलयति ....

....

.... कल्पविटपी

जगत्यस्मिन्यस्मिन्वितरति वसून्यर्थिंतवते ॥२०॥

....

....

..... जीर्णशीर्ण्णमवगत्यैकान्तबुध्या पुनः

प्रायो ....॥२१॥

....

...............॥२२॥

.. सादिवि हाटकेश्वरपुरी ख्याता हि लोके पुन-

र्मर्त्ये वल्लभराजनिर्मितमिदं ....।

....

......................॥२३॥

कृत्वा मानससलिलक्रीडामुत्थाय तीरविश्रान्तः।

ऐरावत इव ....॥२४॥

दधदखिलक्षणभङ्गं हतसामान्यं प्रमाणरमणीयम्।

सौगतमतमिव लोके वल्लभसागरसरो भाति ॥२५॥

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. . . .

. . . .

. . . . रत्नश्रियः

शृंगारप्रियसद्म . . दयितात्मा . . . . . . ॥२६॥

. . . .

. . मालाभिरामं त्रिनयनशिरसि त्र्यध्वगा यावदास्ते।

त्रैलोक्ये त्र्यम्बकस्य त्रिपुरजययशो गीयते यावदेव

. . . . ॥२७॥

. . . .

. . . . केतनानाम्।

श्रीदेवपाणिरमिताममृताम्बुधारा-

साराभिरामजननीमकरोत्प्रशस्तिम्॥२८॥

. . . . वल्लभराजेन सर्वधर्मविधिज्ञेन एषु स्थानेषु कीर्त्तनानि कृतानि तान्यत्र प्रकाश्यन्ते यथा। रत्नपुरात्पूर्वं खाडाग्रामसमीपपर्वतं बन्धयित्वा सरोवरं निर्मितं . . . . . . माम्रशतमारामोद्यानं पूर्वोत्तरं सड-विडग्रामपर्वततले परमसदयेन सर्वजनमनोहराम्रशतत्रयोपेता तडागिका कृता तथा रत्नेश्वरसाग . . . का देवकुलमण्डपसमेतं विकर्णपुरबाह्याल्यां विपुलजलपूर्णं सरोवरं सप्राकारानेकप्रासादमठोपेत-मारामोद्यानं च तथा रेवन्तमूर्त्ति देवकुलं तथा देवपर्वततले सुगंभीरा वापिका कारिता। राठेवैसमाग्रामे तडा . . . . . तटे भौडापत्तनात्पूर्वे हसिवधमार्गे विज्जलनामपर्वततटे

सरसीवारिजैश्छन्ना सर्वसत्वोपकारिका।

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निर्म्मिता सर्व्वधर्म्मणां सर्वस्वमिव भूतले ॥२९॥

श्रीमद्वल्लभराजस्य पत्नी धर्मयुता सती ।

नाम्ना श्वेतल्लदेवीति कन्र्यासीत्कामतश्च वै ॥३०॥

कलचुरिसंवत्सरे ९१० राजश्रीमत्पृथ्वीदेवविजयराज्ये ॥ मङ्गलमस्तु

जगतः ॥

Summary

This fragmentary inscription, engraved on a slab of black stone, consists 28 lines of writing. A portion of the stone at the top has been broken and the inscription has been completely obliterated on the middle of the surface of the stone, only a few *aksharas* on either side being still legible in lines 3-23. The preserved portion shows that the present record had many verses in common with three inscriptions, but as these latter also are fragmentary, they do not afford much help in the restoration of the last *aksharas.*

The record originally contained 30 verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The inscription refers itself to the reign of the king Pṛithvīdēva II of the Kalachuri Dynasty of Ratanpur. It seems to record in one place all the religious and charitable works which Vallabharāja, a feudatory chieftain of the Kalachuri kings Ratnadēva II and Pṛithvīdēva II, did from time to time. It is dated in the Kalachuri year 910 corresponding to 1158-59 A.D.

The first two verses, which were probably in praise of Śiva and the moon are completely lost. The third verse describes the Kalachuri family. The next five verses, of which four are common to the Akaltarā inscription (No. 26 above), eulogize Ratnarāja I, Pṛithvīdēva I, Jājalladēva I, Lāchchhalladēvī, the queen of Jājalladēva I,

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and Ratnadēva II. Verse 9 seems to have described Pṛithvīdēva II, but it is almost completely effaced. The following three verses (10-12) contained a description of Vallabharāja's ancestors, but only the name of Harigaṇa, the father of Vallabharāja can be read in the preserved portion. The next two verses (13-14) mention Harigaṇ's wife (name lost) and his son Vallabharāja born in her. The next six verses (15-20) contained conventional praise of Vallabharāja. Verses 23-24 seem to refer to the foundation of a town and excavation of a tank by Vallabharāja. Verse 25 mentions the lake Vallabhasāgara, obviously excavated by Vallabharāja, and verse (27) aspires for the long life of the work mentioned in verse 26 which is badly damaged. The name of Dēvapāṇi, who composed the *praśasti,* occurs in verse 28.

Then follows an enumeration, in prose, of the religious and charitable works of Vallabharāja. He made a lake to the east of Ratnapura,[1] using the range of hills near the village Khāḍā[2] as a dam. He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village Saḍaviḍa, and excavated a large lake Ratnēśvarasāgara, named evidently after his earlier suzerain Ratnadēva II. On the outskirts of Vikarṇapura[3] he made a tank, raised a garden containing many temples and monasteries, erected a temple of Rēvanta and dug a very deep well near a hill called Dēvaparvata. Another tank was excavated in a village, the name of which appears to be Rāṭhēvaisamā. To the east of the town called Bhauḍā, near the hill Vijjala, on the way to Hasivadha,[4] he excavated a tank, full of water-lillies. Finally, we are told that the work was done at the instance of Vallabharāja's pious wife Svētalladēvī.

The record concludes with the date, *viz.,* Kalachuri year 910, during the reign of the king Pṛithvīdēva II.

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Notes

1. Ratnapura has already been identified with Ratanpur (*CII.,* IV, pt.II, p.496).

2. The village Khāḍā is probably identical with Karrā, about a mile and a half to the east of Ratanpur, near which there is still the extensive Khārung Tank (*ibid.*).

3. Vikarṇapura was probably the old name of Kōṭgaḍh, one and a half miles north of Akaltarā (*ibid.*).

4. Hasivadha may be Hasod in the Jānjgir Tahasil, about 22 miles east of Sheōrinārāyaṇ (*ibid.*).

No.36
RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: YEAR 915

Location	: Ratanpur, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 915=1163-64 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Pṛithvīdēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CIJ.,* IV, pt.II, No.96

Text

Metres: Vv. 1, 4-6, 11-17, 19, 21, 22, 28, 31, 37, 38, 40, 45 *Śārdūlavikrīḍita;* 2, 3, 9, 20 *Sragdharā;* 7, 26 *Mālinī;* 8, 10, 18, 24, 29, 43 *Vasantatilakā;* 23 *Mandākrāntā;* 25, 27, 32-36, 39 *Anushṭubh;* 30, 41, 42, 44 *Ārya*

सिद्धिः । ओं नमः शिवाय ॥

यश्चामीकरकुम्भसन्निभकुचद्वंद्वस्य रत्युत्सव-

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क्रीडानेहसि शैलराजदुहितुर्व्वक्त्रारविन्दस्य च ।

निःपर्यायदिदृक्षयेव भगवान्धत्ते स्म नेत्रत्रयं

स श्रेयांसि समातनोतु भवतामर्द्धेंदुचूडामणिः ॥१॥

यत्कण्ठो भूति . . धवलपरिसरः कज्जलेन्दीवराली-

भृङ्गश्रेणीन्द्रनीलोपलगवलतमःस्तोमलक्ष्मीविडम्बी ।

भाति प्रालेयभूभृत्कटकतट इव श्यामलेनांबुभारै-

र्व्याप्तोधाराधरेण प्रभवतु भवतां स श्रिये नीलकण्ठः ॥२॥

ब्रह्मेन्द्रोपेन्द्रचन्द्रद्युमणिकुलगिरिक्ष्मासमुद्रादिरूपै-

र्ल्लोकं संक्रान्तबिम्बं नखमुकुरतले यत्पदाब्जांगुलीनाम् ।

दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये विस्मयं प्राप लज्जा-

नम्रीभूताननेंदुः स हरतु दुरितं पार्वती वल्लभो वः ॥३॥

यत्क्रोडे जठरैककोटरकुटीविश्रान्तविश्वश्चिरं

लक्ष्मीपाणिसरोजलालितपदो निद्राति नारायणः ।

किञ्चानेकफणामणिव्यतिकरै रत्नाकरत्वं दधा-

वम्भोधिर्व्विदधातु शर्म जगतां शेषः स भोगीश्वरः ॥४॥

उत्फुल्लांबुरुहैः सरोभिरभितो गुञ्जद्द्विरेफैर्वृतं

. . . पवनोल्लसत्कदलिकारोचिष्णुभिर्भूषितम् ।

उद्यानैः कलकण्ठकूजितभरव्याकृष्टपुष्पायुधै-

रस्ति श्रीतलहारिमण्डलमिदं विश्वंभराभूषणम् ॥५॥

उन्मीलन्नवनीलनीरज . . . .

. . . . वाचालदिङ्मण्डले ।

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सङ्गीतध्वनिपूर्णकर्णकुहरैरध्यापकैः कौतुका-

दन्तेवासिगणस्य यत्रपठतो नावद्यमाकर्ण्यते ॥६॥

इह फणिपतिराकानाथकर्पूरपूर-

प्रचुररजतरेतः क्षीराहारादिकाभे ।

भ्रमति यशसि शुभ्रे यस्य विष्वक्ककोराः

शशधर करबुध्याद्यापि धावन्ति सोत्काः ॥७॥

यद्वाटके झटितिधूमततिः स्पृशन्तीव्योमाङ्गणे ....

.... व्यालोकिता जलदजालधिया ध्वनद्भिः ॥८॥

पृथ्वीपालस्ततोभूत्करतलकलितक्रूरखड्गाहतानां

संग्रामे कन्धराभ्यो रिपुधरणिभुजामुत्पत .... ।

....

..ज्योतिः क्षणार्धं नयति निजतनुं पात्रतां भीरुतायाः ॥९॥

यस्यासिपातदलितारिकरीन्द्रकुम्भ-

पीठोच्छलद्विमलमौक्तिकशुभ्रहारा ।

कीर्तिर्भुवो गगनमण्डलमाविहर्तुं

..............॥१०॥

क्रीडामन्दिरमिंदुगौरयशसां शौर्यस्य विश्रामभूः

सूनुर्म्माण्डलिकाग्रणीः समजनि श्रीब्रह्मदेवस्ततः ।

निस्त्रिंशाहतवीरवैरिवनिता ....

....................॥११॥

संग्रामेहतवीरवैरिनिवहैर्द्देवीभवद्भिर्द्रुतं

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कुर्व्वाणा युधि संकथां पथि मुहुर्न्नाकौकसांसङ्गताः ।

नाकालध्वनतोभिरामरमणा ....

....................॥१२॥

.........लिमदः श्रीमन्नृसिंहोच्युतः

प्रोद्यच्चक्रधरो द्विजातिदयितो भोगिप्रकाण्डस्थितिः ।

उन्मीलन्नव ....

....................॥१३॥

....

....

....

....................॥१४॥

........रजटलश्यामांशुका कान्तिम-

त्सान्द्रस्फारपयोधरा नवरता येन प्रिया स्वीकृता ।

रागात्कोशमपास्य ....

....................॥१५॥

.. खड्गलताभिघाततडिति क्रुध्यद्द्विषन्मण्डली-

कण्ठोद्गच्छदसृक्प्रवाहनिवहैर्द्दुःसंचरे सङ्गरे ।

येनाक्रम्य जटेश्वरो रिपुनृपः क्रूर .....

....................॥१६॥

.........रितमः स्तोमे सहस्रद्युतिः

प्रद्युम्नः प्रमदाजने सुरगुरुः सम्यग्गिरां निर्णये ।

विख्यातो बलिवैरिबन्धनविधौ कृष्णो न कृष्णद्युतिः

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श्यामा यस्य च कर्णिका खरतरा सूते यशो निर्मलम् ॥१७॥

...........दधानः

सत्त्वप्रियो घनरसप्रकराभिरामः।

लब्धोन्नतिः प्रभुतयाऽखिलवाहिनीनां

रत्नाकरोयमपि नाश्रयदो जडानाम् ॥१८॥

ये लीला ....

....................।

ये रामोद्धतसेतुबंधरुचिरा यस्य प्रचेतःपुरी-

नारीनाभिनिपीतसिन्धुपयसः कीर्त्या धरान्ताः श्रिताः ॥१९॥

यद्रूपालोकनोत्कागतवरललनावक्रपंकेरुहाणां

.......द्रविण वितरणे याचकानां निकाये।

भिक्षादानाय चास्मद्भुवनमयमितीवामरौघैः प्रणुत्तो

रक्षायै हाटकाद्रेस्तटभुवनमनिशं भास्करो बंभ्रमीति ॥२०॥

आनीते तलहारिमण्डलवराच्छ्रीकोशलस्वामिना

पृथ्वीदेव नरेश्वरेण परमप्रेम्णा गुणानां निधौ।

हस्तन्यस्तकृपाणपातनिहतप्रत्यर्थिपृथ्वीपतौ

यस्मिन्राज्यधुरं समर्प्य परमा लब्धा मनोनिर्वृतिः ॥२१॥

वातान्दोलित ... शतदलप्रालेयबिंदूपमां

लक्ष्मीं ...... विलसितप्रायाञ्चलावस्थितिम्।

खद्योतोन्मिषितानुकारमवनीचक्रे नृणां यौवनम्।

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शौर्य्योपार्ज्जितभूरिभूतिरभजद्यो धर्म्ममेवादृतः ॥२२ ॥

कुर्व्वाणाभिर्ज्जग . . . . . . सप्ताश्विसप्तेः

खेदस्वेदं पवनविचलद्वैजयन्तीभिराभिः ।

तेनोत्फुल्लप्रचुरकुमुदामोदिदिक्कक्रवाले

मल्लालेऽस्मिन् लवलधबलं धूर्जटेर्द्धाम चक्रे ॥२३ ॥

उत्फुल्लपङ्कजकदम्बविराजमानं

पौराङ्गनास्तनतटीदलतोर्म्मिमालम् ।

रम्यं सरोवरमकारि . . . नीर-

खेलन्मरालकुलसङ्कुलितम् समन्तात् ॥२४ ॥

प्रासादस्यास्य चन्द्रांशुकुन्दसुन्दररोचिषः ।

पृथ्वीदेवनरेन्द्राय पुण्यं पुण्यात्मने ददौ ॥२५ ॥

दश भवनवराणि त्र्यंबकस्येन्दुरोचि-

र्विकचकुसुदकुन्दस्फाटिकाद्रिप्रभाणि ।

अरचयदलघूनि प्रौढदोर्दण्डलीला

. . . . ॥२६ ॥

अत्रैव पयसि . . . . सुस्वरझांकृतैः ।

पान्थश्रुतिपथाह्लादि चारु पुष्करिणीद्वयम् ॥२७ ॥

तेनोदारमकारि तत्र पवनोद्वेल्लत्पतकाकुलम्

श्रीकण्ठस्य सुधांशुधामधवलम् श्रीमद्वरेलापुरे ।

यत्रावासमवाप्य चाप्यतितरां तत्याज देवश्चिर-

प्रालेयाद्रिसुताम्बिकापरिवृढः कैलासवासस्पृहाम् ॥२८ ॥

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प्रालेयशैलदुहितुः कुमुदेंदुकुन्दनीहारहारलवलीधवलानि तेन।

सर्व्वोत्तमानि पवनप्रचलत्पताकान्यभ्रंलिहानि नव रत्नपुरे कृतानि ॥२९॥

क्रीडन्नगरपुरन्ध्रीपीनस्तनजनितवीचिविक्षोभाम्।

विपुलतरामिह वापीश्चकार रुचिरां विचित्रसोपानाम् ॥३०॥

व्याकोचाम्बुजपुञ्जगुञ्जदलिनीझंकारवाचालितं

खेलद्भूरिमरालसंकुलतटं तेनोत्तरस्यां दिशि।

श्रीमद्रत्नपुरस्य दक्षिणदिशि प्रोद्दामकामाङ्गना-

स्नानप्रस्खलितांबर सरुचिरं चक्रे तडागद्वयम् ॥३१॥

गोठालीनामनि ग्रामे चकार सरसीं शुभाम्।

अनिमेषदृशां वृन्दैर्दिवमध्यासितामिव ॥३२॥

सुधांशुधवलं तत्र धूर्जटेर्धाम निर्मितम्।

नारायणपुरे तेन पताकोल्लिखितांबराम् ॥३३॥

अकारि सरसी ...... विराजिता।

भारतीव कथा तेन बह्मणीग्राम सन्निधौ ॥३४॥

चरौयनाम्नि विस्तीर्णं ग्रामे रम्यं सरोवरम्।

चकार तेजल्लपुरे शिवधामविराजितम् ॥३५॥

निर्मितं मन्दिरं रम्यं कुमारकोटपत्तने।

तेनैवान्यद्यशोराशिप्रकाशम् पार्वती पतेः ॥३६॥

तेनैवाम्रवणं कृतं घनतरच्छायानिरस्तातपम्

पाणिप्राप्यफलोत्करैर्म्मधुरसैः पान्थव्रजं प्रीणयत्।

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कूजत्कोकिलकाकलीव्यतिकरप्रारभ्यमानस्मर-

प्रौढाज्ञाविदलन्मनस्वितरुणीमानग्रहग्रन्थिकम् ॥३७॥

आकण्ठं विविधान्नपाननिवहैर्भुक्त्वा मनोवाञ्छितै

राशी. . . . . यस्य सततं सत्रे महासत्रिणः।

इत्थं कार्पटिकव्रजेनरभसा . . भवन्धारितो

दिक्चक्रं मुखरीकरोति बहलः कोलाहलः प्रत्यहम् ॥३८॥

देवाय सोमनाथाय . . . . . पुण्यवान्

असौ लोणाकरग्रामं सर्व्वादायैः समन्वितम् ॥३९॥

निर्व्यूढः कविपद्धतौ धुरि सतां बद्धास्पदः सन्ततम्

वेदार्थाधिगमप्रसादितमतिः साहित्यवादेसुधीः।

आसीद्विस्तृतकीर्तिरक्षपटलप्राप्तप्रतिष्ठः श्रियाम्

लीलागारमनन्तपालविबुधो गौडान्ववायोद्भवः ॥४०॥

विधुरिव दुग्धपयोधेः प्रसादिताशाः कलानिधिर्नितराम्।

अभवत्त्रिभुवनपालः पालितसकलद्विजस्तनुजः ॥४१॥

घनरसवतीं गभीरां स्वच्छतरां कविविचाररमणीयाम्।

सरसीमिव प्रशस्तिं त्रिभुवनपालो न्यधाद्विबुधः ॥४२॥

हारावलीमिव सुवृत्तगुणां गुणाढ्यां

कान्त्यान्वितां घनरसप्रकरां प्रशस्तिम्।

विद्याविनोदनकलारचितप्रकर्षः

कौतूहलात्कुमरपाल बुधोविलेख ॥४३॥

धनपतिनाम्ना कृतिना शिल्पिवरेणेश्वरेण च मनोज्ञा।

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उत्कीर्णा प्रचुररसा प्रशस्तिरियमक्षरै रुचिरैः ॥४४ ॥

यावन्मण्डलमम्बरेम्बरमणेश्चण्डीशचूडामणि-

श्चंद्रः सांद्रकरोत्करेण कुरुते . . . . . कलाम् ।

यावद्वक्षसि चास्ति पद्मसदना कौमोदकीलक्ष्मण-

स्तावत्कीर्त्तिरियञ्चकास्तु विशदा विश्वंभरामण्डले ॥४५ ॥

संवत् ९१५ ॥

Summary

This inscription, engraved on a slab of stone, consists 36 lines of writing. The stone has suffered very badly especially in the middle of lines 5-35, wherefrom 3 to 39 *aksharas* have been lost in each line. In the extent portion also, several letters here and there have become partly or wholly illegible. Except for *ōṁ namaḥ Śịvāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered.

The inscription is one of Brahmadēva, a feudatory prince of Pṛithvīdēva II, of the Kalachuri Dynasty of Ratanpur. It records the religious and charitable works of Brahmadēva at several places. It is dated in the Kalachuri year 915, corresponding to 1163-64 A.D. This is the last known date of Pṛithvīdēva II.

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śesha, the lord of serpents. Verses 5-8 eulogise Talahāri-maṇḍala which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record. His father Pṛithvīpāla is eulogised in verses 8 and 9 as a very valiant and famous personage. His son Brahmadēva was the

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foremost of the feudatories (*maṇḍalik-āgraṇī*) evidently of the contemporary Kalachuri king of Ratanpur (v.11). The next nine verses describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the extant portion is that he obtained a victory over Jaṭēśvara who is evidently identical with the homonymous son of Anantavarman Chōḍagaṅga. We are next told that Pṛithvīdēva II, the lord of Kōsala, called him from the Talahāri-maṇḍala,[1] and entrusting the government of his country to him, obtained peace of mind. The next eighteen verses (22-39) describe the benefactions of Brahmadēva. He constructed a temple of Dhūrjaṭi (Śiva) at Mallāla[2] and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, Pṛithvīdēva II. Besides these, he built ten shrines of Tryambaka (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At Varēlāpura[3] he constructed a grand temple of Śrīkaṇṭha and at Ratnapura he built nine shrines of Pārvatī. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of Brahmadēva are next mentioned (vv.32-38), *viz.,* a tank at the village Gōṭhālī, a temple of Drūrjaṭi at Nārāyaṇapura,[4] tanks at Bamhaṇī,[4] Charauya.and Tējallapura, a temple of Śiva at Kumarākōṭa[5] and a mango-grove as well as a charitable feeding house (*sattra*) evidently at the same place. Verse 39 records that he donated the village Lōṇākara to the god Sōmanātha who is probably identical with the deity installed in the temple at Kumarākōṭa.

The next two verses (40-41) are devoted to the description of Anantapāla of the Gauḍa lineage, who was a keeper of records (*akshapaṭala*), and his son Tribhuvanapāla who composed the present *praśasti.* Then are mentioned the scribe Kumārapāla and the engravers Dhanapati and Īśvara (vv.43-44). The *praśasti* closes with

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a verse expressing the hope that the *kīrti* (evidently the temple of Sōmanātha at which the present *praśasti* was originally put up) may last for ever.

Notes

1. Talahāri *maṇḍala* is probably identical with the ancient Taraḍaṁśaka *bhukti* mentioned in the Mallār plates of Mahā-Śivagupta (*CII.,* IV, pt.II, pp.503-04).

2. Mallāla is evidently modern Mallār, 16 miles south-east of Bilaspur (*ibid.,* IV, pt.II, p.503).

3. Varēlāpura is Barēlā, 10 miles south of Ratanpur (*ibid.*).

4. Nārāyaṇapura and Bamhaṇī still retain their names, the former is situated on the Mahānadī in the Raipur District, while the latter is 4 miles north by east of Akaltarā (*ibid.*).

5. Kumarākōṭa may be identical with Dhangaon, *i.e.,* Dhanpur, a village in the former Peṇḍrā Zamindārī in the Bilaspur District, which contains several ruins (*ibid., n.*3; and p.501, *n.* 5).

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No.37
MALLAR STONE INSCRIPTION OF JAJALLADEVA II: KALACHURI YEAR 919

Location	: Mallār, Bilaspur District,Madhya Pradesh
Date	: Kalachuri year 919=1167-68 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Jājalladēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.97

Text

Metres: Vv. 1, 4, 6, 11, 14, 19 *Śārdūlavikrīḍita;* 2, 24 *Vasantatilakā;* 3, 5, 7, 9, 10, 22 *Sragdharā;* 8, 12, 13, 20, 21, 23, 26 *Anushṭubh;* 25 *Upajāti*

सिद्धि ॥ ओं नमः शिवाय ॥

मूर्द्धन्यस्तजटाग्रपल्लवचयो भालस्थलीमल्लिका-

तार्त्तीयिक्षणहव्यवाहविसरज्ज्वालाप्रदीपद्युतिः ।

सम्पूर्ण्णः सुरसिन्धुतुङ्गलहरीवारिप्रवाहैरसौ

शम्भुंर्मङ्गलकुम्भविभ्रमददम्बिभ्रत्सदा पातु वः ॥१ ॥

ऊर्द्ध्वीकृतः सुरसरित्सलिलावगाहा-

दुद्दण्डचण्डतरंचारुकरो विभाते ।

ब्रह्माण्डमण्डलमहोत्पलनाललीला-

म्बिभ्रत्स वो गणपतेरवतादजस्रम् ॥२ ॥

देवः पीयूषधारानिकरपरिगलद्बिन्दुसन्दोहकीर्ण्ण-

व्योमाशाचक्रवालो मदननृपचमूदर्प्पणः कैरवाणाम् ।

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बन्धुः सिन्धुप्रसूतिः स जयति भुवनानन्दसम्भारकन्दो

लोलाक्षीमानमुद्राविघटनपटुतामावहञ् शुभ्रभानुः ॥३॥

तद्वंशे नृपचोडगङ्गविसरत्प्रौढप्रतापानलं-

ज्वालासन्ततिशान्तिचण्डजलदः श्रीरत्नदेवोऽभवत्।

भूपालोऽखिलवैरिवीरवसुधाऽधीशोरुदोर्व्वल्लरी-

दर्प्पैकद्रुमदाहदावदहनः श्रीमन्दिरं सुन्दरः ॥४॥

पृथ्वीदेवस्ततोऽभूद्बलवदरिधरानाथनागेन्द्रताक्ष्र्यो

नम्राणां मौलिरत्नद्युतिभरविलसन्मल्लिकामाल्यभारैः।

पूज्यांह्रिद्वंद्वपद्मो निजभुजविजयश्रीमहाकेलिशैलः

पुत्रः सत्क्षात्रकीर्त्तिव्रततितरुरिलामण्डलाभोगभर्त्ता ॥५॥

तस्माच्चेदिकुलावलम्बनजुषामग्रेसरो भूभुजां

दोर्द्दण्डद्वयदर्प्पखण्डितरिपुर्जाजल्लदेवोऽभवत्।

तुम्माणाधिपतिर्निजामलकुलप्रद्योतदीपोपमः

सत्क्षात्रैकनिधिः प्रतापतरणिः शौर्य्यार्ज्जितश्रीनृपः ॥६॥

मन्ये यद्दानशंकाजनितभयवशाद्वल्लभो निम्नगानां

दुग्धाब्धिर्भीमगर्भस्फुरदुरुसलिले रत्नराशिम्बभार।

वाहान्मार्त्तण्डदेवस्त्रिदशपरिवृढः स्वर्न्नदीतोयदुर्ग्गे

स्वर्ग्गे दानाम्बुधारोद्धुरमधुपवधूमालमैरावणञ्च ॥७॥

राज्ये महीभुजस्तस्य नयवर्त्मानुसारिणि।

क्षीणोपसर्ग्गसंसर्ग्गप्रजानन्दविधायिनि ॥८॥

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आसीच्छ्रीमध्यदेशे विततसुरनदीवारिपूरोर्म्मिमाला-

ऽलङ्कारे हारभूते निखिलजनपदोद्दामभूमण्डलस्य ।

ग्रामो रम्योरुभूमिर्द्विजवरवसतिः कुम्भटीनामधेयो

यत्नात्स्वर्गैकखण्डप्रतिनिधिरमलो निर्म्मितो यो विधात्रा ॥९॥

आत्रेयस्तावदाद्यस्तदनु च विदितोप्यार्च्चनानो द्वितीयः

सस्यावासस्तृतीयः प्रवर इह शुभैस्तैर्द्विजो भूषितोऽभूत् ।

कृष्णात्रेयस्य गोत्रे प्रणतवसुमतीपालमालोत्तमाङ्ग-

त्वङ्गद्रत्नाङ्कुरश्रीखचितपदयुगस्तत्र पृथ्वीधराख्यः ॥१०॥

यः प्रज्ञैकविशाललोचनपुटन्धत्ते तृतीयं सदा

सद्भूतिञ्च तनोति यो निजतनौ दुर्व्वारमारापहः ।

दुर्ग्गाश्लेषकरोरिवादिनिवहे पुत्रस्ततोऽभूदसौ

बिभ्राणो द्विजराजसुन्दरपदं मौलौ स गङ्गाधरः ॥११॥

ततः कालक्रमेणासौ देशं तुम्माणमागतः ।

गुणग्रामार्ज्जितप्रौढलक्ष्मीर्द्विजशिरोमणिः ॥१२॥

प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपतिः ।

कोसंबीग्राममेतस्मा उदकीकृत्य दत्तवान् ॥१३॥

श्रीगङ्गाधरतः सुतोऽजनि जगद्वंद्यैकपादोनुजः

प्रौढानन्दकरः कलङ्करहितः स्फायत्कलानां निधिः ।

बिभ्राणो द्विजराजतां हतजडश्लेषोरुभूरिप्रभो

धात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपरः ॥१४॥

मीमांसाद्वयपारगो गुरुरसौ यः काश्यपीये नये

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सांख्ये चाप्रतिमल्लतामदनिधिस्त्र्यक्षोऽक्षपादोक्तिदृक् ।
यश्चार्वाकविशालमानमलनो दुर्व्वारबौद्धाम्बुधेः
पानानन्दितकुम्भसम्भवमुनिर्दिग्वाससामन्तकः ॥१५॥

अश्रान्तं क्रतुकुण्डमण्डलचलद्धूमावलीध्यामल-
व्योमाशावलयं विलोक्य विलसन्नीलाम्बुदालीभ्रमात् ।
विप्रास्येरितवेदराशिविततोद्घोषोद्धुरं यद्गृहे
सत्पक्षप्रसरा नटन्ति पटवो हृष्टा मुहुः केकिनः ॥१६॥

भीतो दुर्ग्गपदं दधाति शिखरी रुक्मस्य वारांनिधिः
पारे कण्टकिपादपावृतवपुर्भीमैश्च सिंहादिभिः ।
यद्दानादिव तीक्ष्णदंष्ट्रवदनप्रोद्गीर्ण्णचञ्चद्विष-
ज्वालाजालकरालभोगपटले रत्नानि शेषोप्यधात् ॥१७॥

रूपं विश्वजयैषिणो रतिपते रुक्माचलाद्गौरवं
गाम्भीर्यं जलधेः सहस्रकिरणादश्रान्तमोजस्विताम् ।
ऐश्वर्यं स्मरसूदनस्य परमं ग्रामं गुणानामिव
ग्राहं ग्राहमसौ दिदृक्षुरसृजत्पद्मोद्भवोयं भुवि ॥१८॥

सप्ताम्भोनिधितीरवारिणि भृशं यत्कीर्त्तिहंसी मुहु-
र्भ्रान्त्वा श्रान्तमियं सुरालयमगान्मन्दाकिनीकांक्षिणी ।
भुक्त्वा बालमृणालनालशकलान्युद्दामकामोत्सुका
ब्रह्माण्डोदरभाण्डवारिजभुवो रन्तुं मरालं ययौ ॥१९॥

वाताहतिचलत्तूलतरलं जीवितं नृणाम् ।

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चञ्चलाञ्च श्रियं मत्वा धर्म्मे मतिमधाद्बुधः ॥२० ॥

तेन केदारदेवस्य धाम मल्लालपत्तने ।

धीमता कारितं रम्यं स्वयशोराशिभासुरम् ॥२१ ॥

उर्व्वीमालिङ्ग्य पूर्व्वं गुरुजघनघनाश्लेषलब्ध प्रमोदा-

मेतत्काष्ठावधूनां ध्वजभुजवलनैः श्लेषदक्षं समन्तात् ।

कामव्यासक्तचेता इव विबुधपुरीसुन्दरीणां समक्षे

त्यक्तव्रीडं निकामं गगनपरिसरश्रीमुखं चुम्बतीव ॥२२ ॥

काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना ।

विपक्षवादिसिंहेन रत्नसिंहेन धीमता ॥२३ ॥

श्रीराघवांह्रिकमलाम्बुधराभिषेक-

लब्धोदयप्रततशाखमहीरुहेण ।

वास्तव्यवंशकमलाकरभानुनेयं

मामेसुतेन रचिता रुचिरा प्रशस्तिः ॥२४ ॥

इयं सहस्रार्जुनवंशजेन कुतूहलात्क्षत्रियपुङ्गवेन ।

कुमारपालेन गुणाभिरामरामेव रम्या लिखिता प्रशस्तिः ॥२५ ॥

अनेकशिल्पनिर्म्माणपयोधेः पारदृश्वना ।

उत्कीर्ण्णा रूपंकारेण सांपुलेनेयमादरात् ॥२६ ॥ संवत् ९१९ ॥

Summary

This inscription, engraved on a black stone, consists 28 lines of perfectly preserved writing. Except for the *ōṁ namaḥ Śivāya* in the beginning and the date at the end, this record is metrically composed. It consists of 26 verses, all of which are numbered. The present inscription

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has several ideas in common with the Ratanpur stone inscription dated V. 1207 (No.33 above).

The inscription refers itself to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. Its object is to record the construction, at Mallār, of a temple of Śiva under the name of Kēdāra by a Brāhmaṇa named Sōmarāja.

After two *maṅgala-ślōkas* invoking the blessings of Śiva and Gaṇapati, and the third one hailing victory to the god Moon, the inscription refers to the victory of Ratnadēva II over Anantavarman-Chōḍagaṅga, the mighty king of Kaliṅga (v.4). We are next told that Ratnadēva II had a son named Pṛithvīdēva II, whose son Jājalladēva II was ruling when the present record was put up. (vv.5-8).

The inscription next gives the genealogy of Sōmarāja. At the village Kumbhaṭī in Madhya-dēśa[1] (Middle Country) watered by the celestial river (Gaṅgā), there lived a Brāhmaṇa named Pṛithvīdhara of Kṛishṇātrēya *gōtra* with the *pravaras* Ātrēya, Ārchanānasa and Śyāvāśva. His son Gaṅgādhara came, in course of time, to the country of Tummāṇa[2] where he was honoured by Ratnadēva II with the gift of the village Kōsambī. Gaṅgādhara's son, Sōmarāja was proficient in both the Mīmāṁsās, the Nyāya and Vaiśēśika systems, and refuted the doctrines of Chārvākas, Bauddhas and Jains (vv.9-15).

The following 4 verses (vv.16-19) contain conventional and fanciful description of Sōmarāja's character, generosity, *etc.,* wherein smoke produced from his sacrificial fire-pits, sound of recital of Vedic texts and his wide-spread fame are referred to.

Vv. 20-21 state that having realized the unsteady nature of human life and the fickleness of fortune, Sōmarāja turned his mind to religion and constructed a temple of the god Kēdāra at the town of Mallāla[3] at which

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the present inscription was evidently put up. The next stanza (v.22) contains a fanciful description of the temple. Verses 23-24 state that the *praśasti* of the present inscription was composed by Ratnasiṁha, the son of Māmē, who belonged to the Vāstavya family and owed his rise to the illustrious Rāghava. This latter person, an astrologer, is mentioned as one of the donees in the Amōdā plates of Jājalladēva II (No.39 below). This record was written on the stone by the Kshatriya Kumārapāla of the race of Sahasrārjuna and inscribed by the sculptor Sāmpula (vv.25-26). The record ends with the mention of the date, *viz.,* the year 919.

Notes

1. Madhya-dēśa roughly corresponds to the present Uttar Pradesh (*CII.,* IV, pt.II, p.513).

2. Tummāṇa is identical with Tumān, 16 miles north-east of Ratanpur (*ibid*).

3. Mallāla is clearly Mallār in Bilaspur Tahsil, where the stone (containing the present inscription) is said to have been found (*ibid.*).

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No38

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II; YEAR 919

Location	: Shēorinārāyaṇ, Bilaspur District, Madhya Pradesh
Date	: Chēdi saṁvat 191 = 1167-68 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Jājalladēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.98

Text

Metres: Vv. 1-3, 9, 18, 19, 24, 29, 31, 34, 37, 43 *Śārdūlavikrīḍita;* 4, 7, 12, 14, 22, 32, 43 *Vasantatilakā;* 5, 10, 11, 13, 16, 20, 27, 33, 35, 38, 41, 42, 45 *Anushṭubh;* 6 *Mandākrāntā;* 8, 44 *Śikhariṇī;* 15 *Rathōddhatā;* 17, 28, 36, 39 *Āryā;* 21 *Indravajrā;* 23 *Mālinī;* 25, 26, 40 *Upajāti;* 30 *Pushpitāgrā*

सिद्धिः । ओं नमः शिवाय ॥

लक्ष्मीवश्यविधायिनो भवतमःस्तोमच्छिदो दक्षिणाः

सेवानम्रसुरेंद्रमौलिविलसद्रत्नप्रभाभासुराः ।

लीलानिर्ज्जितपद्मरागरुचयः प्रापप्रतिद्वंद्विनः

श्रीकण्ठस्य नखांशवश्चरणयोः श्रेयांसि पुष्णन्तु वः ॥१ ॥

सूर्याचन्द्रमसौ समं हुतभुजा यस्य त्रयी चक्षुषा-

मुच्छ्वासेषु मरुत्तनौ वसुमती यस्योत्तमाङ्गे पयः ।

व्योमश्रोत्रचरं चिराय परमानन्दात्मरूपः स्वयम्

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..........सोष्टमूर्त्तिः शिवम् ॥२॥

जीवातुः कुमुदाकरस्य सततं सत्त्रं सुधाभोजिना-

मत्रेर्ल्लोचनशुक्तिसंपुटभवो भूतेशचूडामणिः।

यात्रासिद्धिषु पञ्चबाणनृपतेः संपूर्ण्णकुम्भो वधू

मा ....॥३॥

......कुले प्रथिते च तस्य

.... हैहयतुल्यतेजाः।

पुत्रास्ततः समभवन्नमितौजसोऽष्ट

शूरास्तथा दश च लूनविपक्षपक्षाः ॥४॥

तेषां कलिङ्गराजोऽभूद्भूपतिः .....

................॥५॥

....

. दप्रौढद्युतिरिह धराधीश्वरो रत्नराजः।

पृथ्वीदेवः समभवदतो भूपतिर्भूरिशौर्य-

क्रान्तारातिक्षितिपकमलाश्लेषविन्यस्तहस्तः ॥६॥

....

..............य श्चोडगङ्गमिभनाथमिहैव जिग्ये ॥७॥

ततः पृथ्वीदेवः समजनि भवानीपरिवृढ-

प्रभावप्रोन्मीलद्विपुलतरतेजाः क्षितिपतिः।

....

................॥८॥

क्षोणीशः समभूदिव द्युतिपतिर्जाजल्लदेवस्ततो

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येनापन्मुदमब्जिनीव धरणी यत्तेजसा च द्विषः ।

प्रोद्विग्नाः प्रविमुच्य भीतमनसोरण्यं .....

.....................॥९॥

....

अभूत्सौधावलीमौलिविघ्नितार्क्करथस्यदम् ॥१०॥

पृथ्वीदेवः प्रजानाथः प्रथमोऽत्र बभूव यः ।

तस्य श्रीसर्वदेवोऽभूज्जिष्णोर्व्विष्णुरिवानुजः ॥११॥

....
....
....
... वैरिनृपतीन्समरेष्वजस्रम् ॥१२॥

दायादांशतया तेन प्राप्ता सोण्ठिवपट्टिका ।

पुरन्तदेवश्रीमद्धिराश्रितं चारुमन्दिरम् ॥१३॥

....

....

.... र्म्म वीर-

वर्यास्तनुं पुलकदंतुरितां वहन्ति ॥१४॥

राजदेव इति तत्सुतोऽभवद्यस्य बाहुरगमन्महाहवे ।

निर्जितारिकमलाकरे .... ॥१५॥

....

..................॥१६॥

चत्वारोऽस्मादभवन्पुत्रास्तेजल्लदेव इति पूर्व्वः ।

उल्हणदेवः श्रीमान्गोपालविकन्नदेवौ च ॥१७॥

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शूरः शूरसभासु भास्वरयशोराशिश्च . . . .

. . . .

. . . .

. . . . . . व एषु समभूदाढ्यः समग्रैर्गुणैः ॥१८॥

दिङ्मातङ्गनिभैरिभैः परिवृते धुर्यैस्तुरङ्गोत्करै-

र्व्वीरैरुद्धतवैरिदर्प्पदमनप्रोद्दामदो . . . ।

. . . .

. . . . ॥१९॥

यद्रूपं विदधद्वीक्ष्य मृगाक्षीनयनोत्सवम् ।

स्वतोधिकं ह्रियेवासीदनङ्गो मकरध्वजः ॥२०॥

प्रत्यक्षलक्ष्मीरिव जीवलोके गैरीव . . . .

. . . . ॥२१॥

. . . . विलोक्य

संध्यानुरागतरलं भुवि जीवितं च ।

यः शाम्भवे महसि लीनमनाश्चकार

धर्म्मोद्धुरैकचरितः सुकृतेषु चेतः ॥२२॥

हिमन . . . .

. . . .

. . . .

वसति च नववेश्मावाप्तिलब्धप्रमोदः ॥२३॥

इत्थं धर्म्मपरस्य तस्य वचसा चित्तेन कायेन च

प्रोच्चैः प्रीणयतोऽर्थिनोऽर्थनिवहैरुद्दामधाम्नो . .

. . . .

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.... ॥२४ ॥

अथोल्लसद्वीतितरङ्गमाले दिग्वारणोदग्रकरींद्रशैले ।

अनीकिनीनिर्झरिणीसहस्रसंसेव्यमाने जलराशिकल्पे ॥२५॥

चेदीश्वरे श्रीजय ....

.... ॥२६ ॥

.... तत्प्रभाभिः सुभयंकरम् ।

ध्वांक्षरक्षःशिवागृध्रसन्दोहानन्दमन्दिरम् ॥२७ ॥

आरुह्य मानसिद्धिः करिणं करकलितचण्डकोदण्डः ।

चेदीशसैन्यचक्रञ्चक्रे नाराचजर्ज्जितम् ॥२८ ॥

मुष्ट्यादाय कृपाणकोटिविदलद्वाजिव्रजेन्द्रेण वै

.... न्यासैः समं दन्तिनाम् ।

छन्नान्तालफलैरिव क्षितिमपि च्छिन्नैः शिरोभिर्द्विषां

पादातं च गणं निहत्य विदधे नृत्यत्कबन्धा दिशः ॥२९॥

इति बलममुना हतावशेषीकृतमभिवीक्ष्य समाजगाम चैद्यः ।

उरग इव पदाहतः प्रकोपं दधदधिकं स्वयमेव .... ॥३०॥

कालोयं दुरतिक्रमो न सुलभं प्राणप्रयाणं रणे

शूरस्याभिमुखस्थितस्य मनसि श्रेयः परं वाञ्छतः ।

क्षात्रन्धर्म्ममनुज्झतेति रभसाद्वीरेण तत्प्रस्तुतं

यत्संवीक्ष्य जगाम विस्मयपदं गीर्व्वाणनारीगणः ॥३१ ॥

त्रैलोक्यविस्मयकरं प्रविलोक्य शौर्यं

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रूपञ्च निर्ज्जितमनोभवमाविभाव्य ।

संग्रामतस्तमनयन्वनिताः सुराणां

स्वं वेश्म तद्गुणसमाहृतलुब्ध चित्ताः ॥३२॥

राज्ञयस्तिस्त्रोऽनुजग्मुस्तं भर्तृभक्तिपरायणाः ।

उपभोक्तुमिव स्वर्ग्यान्भोगान् भर्त्त्रा समं दिवि ॥३३॥

रूपेणास्तमितं प्रयातमसुभिस्त्यागस्य यातं दिशः

शौर्य्येणाविदिता विवेकवसतिर्दूरे विलासैः स्थितम् ।

प्रव्रज्या जगृहे गुणैर्गुणनिधौ तस्मिन्दिवं प्रस्थिते

ग्रावाणोपि रुदन्ति वज्रहृदयं दीर्ण्णं च शोकादभूत् ॥३४॥

अकारि सोण्ठिवपुरे शम्भोरभ्रंकषं सदः ।

सरोपि स्फारमारामः सर्व्वदेवेन सुन्दरः ॥३५॥

पंडरतलाईग्रामे यूपांकुरसत्त्रमन्यपुष्टानाम् ।

आरामं सरसिमपि आमणदेवश्चकार रुचिराब्जाम् ॥३६॥

कुंदेंदुद्युतिसोदरं पुरभिदः प्रासादमभ्रंकषं

रम्यं चूतवनन्तथा पथरिआग्रामे क्वणत्कोकिलम् ।

विस्तीर्ण्णं च सरः सरोजविपिनव्यासङ्गिभृङ्गाङ्गना-

झंकारैः सुखितांध्वनीननिवहं श्रीराजदेवो व्यधात् ॥३७॥

वणारीनाम्नि विदधे ग्रामे रम्यम् सरोवरम् ।

रांभल्लदेवी पजणीग्रामे चूतवनन्तथा ॥३८॥

आमणदेवः समभूदुल्हणदेवात्मजः क्षितौ ख्यातः ।

पुत्रविशेषप्रेम्णा जाजल्लनरेश्वरेण यो दृष्टः ॥३९॥

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इयं सहस्त्रार्ज्जुनवंशजेन कुतूहलात्क्षत्रियपुङ्गवेन।

कुमारपालेन गुणाभिरामरामेण रम्या रचिता प्रशस्तिः ॥४० ॥

स्वक्षरैर्मौक्तिकाकारैस्तैनैवालेखि धीमता।

छीतूकेनेयमुत्कीर्ण्णा शिल्पविज्ञानशालिना ॥४१ ॥

प्रददौ चंद्रचूडाय चिंचेलीग्राममादरात्।

नैवेद्यधूपदीपादिसर्व्वोपकरणाय सः ॥४२ ॥

वक्षः कौस्तुभलाञ्छनस्य तनया वारांनिधेः सम्मदा-

दध्यास्ते शशिखण्डमण्डितजटाजूटस्य यावच्छिरः।

स्वःसिन्धुर्म्मधुराक्षरः श्रुतिसमुद्गारो विरिन्श्चानन-

श्रेणीन्तावदियं चकास्तु विमला कीर्त्तिस्तदीया चिरम् ॥४३ ॥

अभूवन्भूपालाः कति न निखिलक्ष्मातलभुजो

न तेषामप्यासीदवनिरचलापि स्थिरतरा।

विमुच्य व्योमोहं सततमिह देशाधिपतिभि-

र्भविष्यद्भिः पाल्यं स्वकृतमिव मे कीर्त्तनमतः ॥४४ ॥

देवस्याग्रे समुत्तुङ्गं दुर्ग्गाप्रासादमुज्ज्वलम्।

विकन्नदेवेनाकारि मनोवाञ्छितसिद्धये ॥४५ ॥

छ ॥ चेदि संवत् ९१९ ॥ मङ्गलञ्जगतामस्तु ॥ ॥ ॥ ॥

Summary

This inscription, engraved on a stone built into the plinth of the temple of Chandrachūḍēśvara, consists 27 lines of writing. Nearly half the portion on the proper left in lines 2-17 has been completely lost owing to the

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peeling off of the surface of the stone. The letters are well-formed, carefully written and deeply incised. Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout. It consists 45 verses, all of which are numbered.

The inscription belongs to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The immediate object of it seems to record the donation of the village Chiñchēlī by Āmaṇadēva (II), a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachūḍa and the erection of a temple of Durgā in front of the shrine (of Chandrachūḍa) by Vikannadēva who was an uncle of Āmaṇadēva II. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

The damaged condition of the inscription does not permit a comprehensive study of its contents. It falls in three parts. The first part traces the genealogy of the ruling prince Jājalladēva II (vv.4-10); the second, describes the members of the collateral branch (vv.11-34); while the last one mentioning various benefactions made by the princes of that branch comprises the remaining portion.

After two *maṅgala-ślōkas* invoking the blessings of Śiva, and the third one praising the Moon, there is the mention of a prince whose name is lost. But he was clearly Kōkalla I as can be known from the mention of his eighteen sons. Next are named Kaliṅgarāja, Ratnarāja I and Pṛthvīdēva I. Then comes a reference in v.7 to the victory over Chōḍagaṅga, the lord of elephants (*ibhanātha*), which was won at that very place (*ihaiva*), *i.e.,* in the reighbourhood of Shēorinārāyaṇ, by a prince whose name is lost, but who from other records is known

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to be Ratnadēva II. His son Prithvīdēva II and the latter's son Jājalladēva II are next mentioned. Their description is merely conventional.

After thus introducing the ruling family, the inscription turns to a collateral branch of it. We are informed that Prithvīdēva I had a younger brother named Sarvadēva, who obtained as a share of patrimony the property at Sōṇṭhiva[1] where he established himself. His son's name is lost, but it was probably Āmaṇadēva (I). Then came his son Rājadēva, who, again had four sons Tējalladēva, Ulhaṇadēva, Gōpāla and Vikannadēva. One of these, probably Ulhaṇadēva, is next glorified as very brave and handsome. His wife, whose name is lost, is then described. This prince (*i.e.,* Ulhaṇadēva), who was devoted to Śiva, is said to have evinced interest in meritorious works after having realized the transitoriness of life. The following verse (23) seems to mention a temple where the enshrined deity resided joyfully on obtaining a new abode (*nava-vēśm=āvāpti-labdha-pramōdaḥ*). The reference here is probably to the temple of Chandrachūḍēśvara, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle (vv.25-32) with the lord of Chēdi, who was Jayasiṁhadēva of Tripurī. In this fight Rājadēva's son (*i.e.,* Ulhaṇa) routed the army of the Chēdi. Highly enraged at the destruction of his forces, Jayasiṁhadēva advanced in person and killed Ulhaṇa, whose three queens followed him as Satīs.

The third section of the inscription records the benefactions of the princes of this collateral branch. In the town of Sōṇṭhiva, Sarvadēva erected a temple of Śambhu, excavated a large tank and raised a garden. In the village of Paṇḍaratalāī,[2] Āmaṇadēva (I) established a charitable feeding house, planted an orchard and dug a tank. In the village of Paratharīā,[3] Rājadēva built a temple of Purabhid (Śiva), raised a mango-grove and excavated a tank.

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Further, a queen named Rāmbhallā excavated a beautiful tank and grew a mango-grove in the village Pajaṇī.[4] We next learn that Ulhaṇadēva had a son named Āmaṇadēva (II) whom the king Jājalladēva II loved as his own son.

At this juncture there are two intervening stanzas (vv.40-41) mentioning Kumārapāla who composed and wrote the *praśasti* of the present inscription and Chhītuka, the engraver.

Enumeration of benefactions continues, again, from v.42, which records the donation of the village Chiñchēlī,[5] evidently by Āmaṇadēva (II) for providing materials for the worship of the god Chandrachūḍa. The next two verses (43-44) express the donor's hope that the gift would last for ever and would be respected by future rulers. The last verse (45) again records the erection of the temple of Durgā in front of the god (Chandrachūḍa) by Vikannadēva. The record concludes with the date, *viz.*, Chēdi samvat 919 followed by the customary pious wish for the well-being of the world.

Notes

1. Sōṇṭhiva is modern Sōṇṭhi in the Bilaspur Tahsil, 11 miles north of Akaltarā (*CII.*, IV, pt.II, p.521).

2. Paṇḍaratalāī may be identical with the village Pēṇḍriā, 7 miles to the north-west of Shēorinārāyaṇ (*ibid.*).

3. Partharīā still retains its name and is situated 6 miles south by east of Mungeli (*ibid.*).

4. Pajaṇī may be Pāchari, 6 miles east of Shēonārāyaṇ (*ibid.*).

5. Chiñchēlī may be identical with Chichōlā on the left bank of Hasdō, about 32 miles north-east of Shēorinārāyaṇ (*ibid.*).

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No.39
AMODA PLATES OF JAJALLADEVA II
KALACHURI YEAR 919

Location	: Amōdā, Bilaspur District, Madhya Pradesh
Date	: Kalachuri year 919=1167 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Jājalladēva II
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.99

Text

Metres: Vv. 1, 8, 11, 20-25 *Anushṭubh;* 2, 5, 16 *Upajāti;* 3, 9, 12 *Śārdūlavikrīḍita;* 4, 6, 7, 10, 26 *Vasantatilakā;* 13, 15, 17 *Āryā;* 14 *Sragdharā;* 18, 19 *Indravajrā*

सिद्धिः। ओं नमो ब्रह्मणे।

निर्ग्गुणं व्यापकं नित्यं शिवं परमकारणम्।

भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे नमः ॥१॥

यदेतदग्रेसरमंबरस्य ज्योतिः स पूषा पुरुषः पुराणः।

अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्त्तवीर्यः ॥२॥

तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहया-

स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः।

धर्म्मध्यानधनानुसंचितयशाः शश्वत्सतां सौख्यकृ-

त्प्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः ॥३॥

अष्टादशारिकरिकुम्भविभङ्गसिंहाः

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पुत्रा बभूवुरतिशौर्यपराश्च तस्य ।

तत्राग्रजो नृपवरस्त्रिपुरीश आसी-

त्पार्श्वे च मण्डलपतीन्स चकार बन्धून् ॥४ ॥

तेषामनूजस्य कलिङ्गराजः प्रतापवह्निक्षपितारिराजः ।

जातोऽन्वये दृप्तरिपुप्रवीरप्रियाननाम्भोरुहपार्व्वणेन्दुः ॥५ ॥

तस्मादपि प्रततनिर्म्मलकीर्त्तिकान्तो

जातः सुतः कमलराज इति प्रसिद्धः ।

यस्य प्रतापतरणावुदिते रजन्यां

जातानि पंकजवनानि विकासभाञ्जि ॥६ ॥

तेनाथ चन्द्रवदनोऽजनिरत्नराजो

विश्वोपकारकरुणार्ज्जितपुण्यभारः ।

येन स्वबाहुयुगनिर्म्मितविक्रमेण

नीतं यशस्त्रिभुवने विनिहत्य शत्रून् ॥७ ॥

नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता ।

तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥८ ॥

पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः

शूरः सज्जनवांछितार्थ फलदः कल्पद्रुमः श्रीफलः ।

सर्व्वेषामुचितोऽर्च्चने सुमनसां तीक्ष्णद्विषत्कंटकः

पश्यत्कान्ततराङ्गनाङ्गमदनो जाजल्लदेवो नृपः ॥९ ॥

तस्यात्मजः सकलकोसलमण्डनश्रीः

श्रीमान्समाहृतसमस्तनराधिपश्रीः ।

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सर्व्वक्षितीश्वरशिरोविहितांह्रिसेवः

सेवाभृतान्निधिरसौ भुवि रत्नदेवः ॥१० ॥

पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिवं ।

सिंहसंहननो योऽरिकरियूथमपोथयत् ॥११ ॥

तस्मात्त्र्यम्बकपादपद्ममधुपो जाजल्लदेवोऽभव-

द्वीराराितिनितम्बिनीमुखपयोजन्मौषधीशोदयः ।

लोके यस्य यशश्चयैर्द्धवलिते रम्यं शशांकोदयं

मत्वा सप्तपयोधयो ववृधिरे प्रोत्फुल्लितं कैरवैः ॥१२ ॥

यो वत्सभार्ग्गववरच्यवनाप्नवनौर्व्वभूषिते गोत्रे ।

सावर्ण्णस्य वरिष्ठे जातः पृथ्वीधरो विप्रः ॥१३ ॥

तस्माद्दैवज्ञचूडामणिरखिलजनानंदसंदोहहेतुः

पुत्रो दामोदरोभूत्सकलगुणनिधिः पार्थिवाराधितांघ्रिः ।

यः शापाऽनुग्रहाभ्यामपर इव सदा गोभिलः सामगाग्रय-

स्तत्पुत्रो राघवाख्यः कविकुमुदमुदे जातवान्विप्रराजः ॥१४ ॥

भारद्वाजांगिरसबार्हस्पत्यतृतीयकप्रवरे ।

भारद्वाजे गोत्रे महाधनो नाम विप्रोभूत् ॥१५ ॥

महाधनेनाऽजनि पुण्यभाजा पराशरः कैरवकुन्दकीर्त्तिः ।

धृतेर्गृहं यो यशसां निवासः सत्यास्पदं पुण्यनिधानमासीत् ॥१६ ॥

उदयगिरेरिव तरणिर्द्दुग्धाब्धेश्चन्द्रमा यथा तद्वत् ।

पुत्रः पाराशरतः प्रख्यातो नामदेवाख्यः ॥१७ ॥

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ताभ्यां द्विजाभ्यां नृपवैरिनारीसीमन्तहारी रणरङ्गमल्लः।

जाजल्लदेवो विधिवद्बुन्देरासंज्ञं ददौ ग्राममदीनसत्त्वः ॥१८॥

थीरूमहाग्राहगृहीतमूर्त्तिर्ज्जाजल्लदेवो नृपतिर्ब्बभूव।

कृच्छ्रेण मुक्तः समवाप्य राज्यं ग्रामं ददौ पुण्यदिने द्विजाभ्याम् ॥१९॥

शंखो भद्रासनं छत्रं गजाश्ववरवाहनम्।

भूमिदानस्य चिह्नानि फलं स्वर्ग्गमनुत्तमम् ॥२०॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२१॥

भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतौ स्वर्ग्गगामिनौ ॥२२॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२३॥

हन्ति जातानजातांश्च भूम्यर्थे योनृतं वदेत्।

स बद्धो वारुणैः पाशैस्तिर्यग्योन्यां तु जायते ॥२४॥

द्विजाश्च नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः।

देववत्पूजनीयाश्च दानमानार्च्चनादिभिः ॥२५॥

वास्तव्यवंशकमलाकरचित्रभानुः

शत्रुप्रवीरनिकरंधनचित्रभानुः।

श्रीवत्सराजतनयः खलु धर्म्मराजो

जंडेरनाथ इह ताम्रमिदं लिलेख ॥२६॥

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संवत् ९१९ अग्रहायणे ब दि ५ शुक्रे । ज्योतिषी पंडितराघवः ॥ पुरोधा ठ । नामदेवः ॥

Summary

This inscription, engraved on one side only of a set of two copper-plates, consists 37 lines of writing which has suffered considerably due to corrosion causing damage to several letters. Each plate has at the top a hole for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. Except for *ōṁ namō Vrahmaṇē* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 verses, all of which are numbered. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Pṛithvīdēva II discovered at Amōdā itself (Nos. 32 and 34 above). This inscription is very carelessly written or incised and abounds in grammatical and orthographical mistakes.

The inscription is one of Jājalladēva II of the Kalachuri Dynasty of Ratanpur, and its object is to record the grant, by the king, of the village Bundērā to two Brāhmaṇas.

The genealogy of the donor Jājalladēva II is traced from the moon down to his father Pṛithvīdēva II as in the latter's Amōdā plates mentioned above. As stated before, the verses in the genealogical portion have been copied from the earlier grants; they, therefore, furnish no additional historical information. Verse 12 contains conventional description of Jājalladēva II.

Verses 13-14 mention one of the donees, Rāghava, who was the son of a great astrologer named Dāmōdara, the son of Pṛithvīdēva and belonged to the Sāvarṇa *gōtra*

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with the five *pravaras*. Vatsa, Bhārgava, Chyavana, Āpnavana and Aurva. Dāmōdara is described as the best of the Sāman-singers (*sāmagāgryaḥ*), whose feet were worshipped by princes.[1] The other donee Nāmadēva was the son of Parāśara who was himself the son of Mahādhana of the Bhāradvāja *gōtra* with the three *pravaras*. Bhāradvāja, Āṅgirasa and Bārhaspatya (vv.15-17). Verse 18 states that to these two Brāhmaṇas Jājalladēva II granted with proper rites a village named Bundērā.[2] The next stanza (v.19), informing the purpose of the grant, states that the king Jājalladēva II was caught by the large alligator Thīrū. He escaped with great difficulty, and regaining the kingdom, made the present grant.

Then there are six customary benedictive and imprecatory verses (20-25) followed by the mention of the writer of the grant, *viz.*, Dharmarāja, the son of Vatsarāja of the Vāstavya family, who owned the village Jaṇḍēra.[3] The record concludes with the date, *viz.*, Saṁvat 919 on the fifth lunar day of the dark fortnight of Agrahāyaṇa (*i.e.*, Mārgaśīrsha), on Friday. At the end of the record the two donees are mentioned again as 'the astrologer Paṇḍita Rāghava' and 'the family-priest *Ṭhakkura* Nāmadēva.'

Notes

1. This Dāmōdara seems identical with the *Paṇḍita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hiralal and is now placed in the Lakhaṇēśvara temple at Kharōd near Shēorinārāyaṇ. (*CII.*, IV, pt. II, p.529).

2. Bundērā, the donated village, is probably Bundēlā, 11 miles south-west of Amōdā (*ibid.*, p.530).

3. Jaṇḍēra has been identified with Jōndrā, 14 miles further in the same direction as in *n.* 2 above (*ibid.*).

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No.40
KHAROD STONE INSCRIPTION OF RATNADEVA III
CHEDI YEAR 933

Location	: Kharōd, Bilaspur District, Madhya Pradesh
Date	: Chēdi year 933=1181-82 A.D.
Script	: Nāgarī
Language	: Sanskrit
King	: Ratnadēva III
Dynasty	: Kalachuris of Ratanpur
Reference	: Mirashi, V.V., *CII.*, IV, pt.II, No.100

Text

Metres: Vv. 1, 5, 7, 9, 10, 14, 25, 26, 42 *Śārdūlavikrīḍita;* 2 *Śikhariṇī;* 3, 30, 41 *Sragdharā;* 4 *Bhujaṅgaprayāta;* 6, 8, 36, 38, 39 *Āryā;* 11, 13, 15, 17-19, 27-29, 31-35, 37, 40, 43-44 *Anushṭubh;* 12 *Mālinī;* 16 *Mandākrāntā;* 20 *Upajāti;* 21, 23, 24 *Vasantatilakā;* 22 *Vaṁśasthavila*

सिद्धिः । ओं नमः शिवाय ॥

कल्याणानि करोतु पर्व्वतसुतापाणिग्रहप्रक्रमे

देवः केलिकलानिधिस्त्रिजगतां दक्षाध्वरध्वंसकः ।

यः कण्ठद्युतिवाससा जनदृशं क्षित्वैकभंगीभृतं

गौरीवक्त्रनिरीक्षणाय निदधे मुग्धेंदुदीपत्विषः ॥१ ॥

क्रियाद्वः कल्याणं निरवधि विधातुस्त्रिजगतां

समुन्मीलन्नीलोत्पलदलरुचीनां सहचरी ।

रुचिः कण्ठस्योच्चैरचलतनयावक्त्रकमल-

प्रसंर्प्पत्सौरभ्योद्धुरमधुकरीपद्धतिरिव ॥२ ॥

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जीवातुः कैरवाणाममृतरसयुतः सूपकारः सुराणा-

न्ताराणां प्राणनाथः कुसुमशरकथाऽध्यायिनां पीठमर्द्दः।

आदर्शो दिग्वधूनां पृथुगगनसरोराजहंसस्त्रिलोकी-

शृङ्गारो रत्नधाम्नः प्रमदरुचिरभूदत्रिनेत्रात्सुधांशुः ॥३॥

धरित्रीभुजो हैहयास्तस्य वंशे बभूवुर्यशः प्राप येषामुदारम्।

भुजज्यालताबद्धलंकाधिनाथः सहस्त्रार्ज्जुनो वीरगोष्ठीगरिष्ठः ॥४॥

श्रीकोकल्लनृपस्तदन्वयभवस्तत्सूनवोऽष्टादश

ख्यातास्तेषु लघुः कलिङ्गनृपतिर्व्वङ्केश्वराराधनात्।

तुम्माणाधिपतिः सुतोऽस्य कमलः श्रीरत्नराजस्ततः

पृथ्वीदेवनरेश्वरोऽभवदतः क्षोणीशचूडामणिः ॥५॥

जाजल्लदेवनृपतिस्तत्सूनुरभूत्सुवर्ण्णपुरनाथम्।

भुजबलमबलं चक्रे निजभुजबलतः समीके यः ॥६॥

आसीत्तत्तनयो नयोचितमतिः क्षोणीशचूडामणि-

श्रेणीसञ्चरणप्रबुद्धचरणः श्रीरत्नदेवो नृपः।

लोकालोकगिरींद्रकन्दरदरीविश्रान्तविद्याधरी-

वक्रेंदुद्युतिजालमांसलयशोराशिः प्रवीराग्रणीः ॥७॥

यश्चोडगङ्गनृपतिं कलिङ्गदेशाधिपं गजाधीशम्।

समिति जटेश्वरजनकं कनकाश्वगजोज्झितश्चक्रे ॥८॥

पृथ्वीदेवनृपस्ततः समभवद्यन्मौलिकेशोल्लस-

द्रत्नार्चिर्न्निचयेन रञ्जितमुमाभर्त्तुः पदाब्जद्वयम्।

जित्वा येन जटेश्वरों नरपतिः संख्ये स्वदोर्व्विक्रमैः

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कारागारनिवासिबन्दिषु रिपु . . धरां प्रापितः ॥९॥

गण्डोद्भेदिमदाम्बुनिर्झ्झरकरित्यागस्य तस्याद्भुतः

किं वाच्यः स जगत्त्रयीमठकृतावासो यशस्तापसः।

यस्योद्धूलनकीर्ण्णभूतिकणिकाजन्मातपत्रे शशि-

क्षीराम्भोधिहिमाद्रिकुन्दकुमुदस्वर्द्दाम . . दयः ॥१०॥

तस्माज्जाजल्लदेवोऽभूज्जनानां जनकोपमः।

अजस्रं यद्गुणग्रामं वर्ण्णयन्ति महीभुजः ॥११॥

अथ किल हतदैवाद्राज्ञि जाजल्लदेवे

कलचुरिकुलचन्द्रे ब्रह्मसायुज्यमाप्ते।

जगदिदमपराकं सर्व्वतोव्याप्त . .

कलिकलितविवेकव्यस्तलोकम्बभूव ॥१२॥

ज्यायानस्य जगद्देवस्ततः प्राग्देशतोऽञ्जसा।

समेत्य राज्याधिपतिर्ब्बभूवाद्भुतविक्रमः ॥१३॥

चौरै . . . . प्रयातम . . विघ्नैर्भयैः प्रस्थितं

. . . . गिरिदरीकोणेऽरिभिः संस्थितम्।

तस्मिञ्शौर्य्यविलासदानरसिके राज्यस्थिते भूपतौ

व्याघ्रादप्यतिकानने न कुरुते भीतिञ्जनः पर्यटन् ॥१४॥

लक्ष्मीरिव मुराराते रतिवत्पुष्पधन्वनः।

राज्ञः सोमल्लदेवीति गुणार्च्चितप्रिया भवत् ॥१५॥

पुत्रस्ताभ्यां त्रिदशवनितागीतकीर्त्तिःपृथिव्या-

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मासीदाशाकुहरविहरच्चारुकीर्त्तिप्रतानः।

त्यागैर्न्निस्त्रीकृसुरतरुः सङ्गरोद्दामवैरि-

क्षोणीशश्रीपरमदयितो रत्नदेवः प्रवीरः ॥१६ ॥

यद्रूपं विदधद्वीक्ष्य मृगाक्षीनयनोत्सवम्।

स्वतोऽधिकं ह्रियेवासीदनङ्गो मकरध्वजः ॥१७ ॥

संस्कृतादिपदन्यासवैचित्री चित्रदायिनी।

जिह्वारङ्गाङ्गणे यस्य नरीनर्त्ति सरस्वती ॥१८ ॥

राजधानी धराभर्त्तुस्तस्य रत्नपुरं पुरम्।

पुरन्दरपुरप्रख्यमभूदतिमनोहरम् ॥१९ ॥ छ ॥

गोत्रेऽभवत्काश्यपनामधेये कलानिधिर्द्देवधरो धरायाम्।

यथा धरोद्धारविधौ धुरीणो हरिस्तथा सोपि विपद्गतानाम् ॥२० ॥

पुत्र .... बभूव तस्य श्रीराजदेव इति सूनृतता पयोधिः।

शस्त्रेषु शास्त्रनिवहेषु परं प्रवीणोनेनोपमानमिह कोपि न संजगाम ॥२१॥

विशुद्ध संसिद्धिनिमित्तमुत्तमं पतिव्रतानां धुरि संस्थिता प्रिया।

बभूव जीवेति विशुद्धशीला लीलागृहं सच्चरितस्य तस्य ॥२२ ॥

ताभ्यामजायत गुणोत्कररत्नसिन्धु-

र्गङ्गाधरोऽद्भुतमतिः सुजनैकबंधुः।

धन्यस्य यत्क्षणमपीह परोपकारा-

दन्यत्कदाचिदपि न व्यसनम्बभूव ॥२३ ॥

यन्मानसं सुकृतशीलदयोपशान्ति-

दानैश्च मौलि ..... पूजनीयैः।

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तस्याश्रितं प्रथममित्यवगत्य लोभ-
तृष्णादिभिः परत एव कृतो निवासः ॥२४॥
कोशे नाशमुपागते गजबले क्षीणेऽतिरीणे जने
दुर्भिक्षोपहतिं गते जनपदे दीनां दशामाश्रिते।
येनोच्चैः पदमापदां गतमपि श्रीरत्नदेवप्रभो
राज्यं मंत्रबलादनीयत पुनः सप्ताङ्गसम्पूर्णताम् ॥२५॥
धैर्यौदार्यविवेकविक्रमयशःसौशील्यशास्त्राण्यथो
शौचाचारपरामनन्यसदृशीं चाणक्यविद्यामपि।
दृष्ट्वा चैव नितान्ततुष्टमनसा श्रीरत्नदेवेन यः
सर्व्वाचारधुरीण एष विहितः प्राधान्यमात्ये पदे ॥२६॥
यस्य मंत्रेण सर्व्वत्र निर्जितारातिमंडलः।
श्रीरत्नदेवभूपालश्चक्रे राज्यमकण्टकम् ॥२७॥
राल्हापद्माभिधे यस्य भार्ये भक्तिपरायणे।
बभूवतुः सदाचारपवित्रितकुलद्वये ॥२८॥
एका सूप्रदजीजाकौ सुषुवे तनयोत्तमौ।
सिंहविक्रममन्या च खड्गसिंहमजीजनत् ॥२९॥
आलोक्यानेन विद्युत्ततितरलतरासारतारुण्यलक्ष्मीं
लक्ष्मीमप्येवमेवं चकितमृगदृशां प्रीतिमप्यङ्गनानाम्।
. . कामाय . . पुनरिह सुकृतैर्दृष्टसंसुप्तबोधा-
देतच्चक्रे नवीनं सहजशुभमतिर्म्मण्डपं भूतभर्त्तुः ॥३०॥

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मठः कठोरकाष्ठैघैरत्रैवाकारि धीमता ।
देवदक्षिणदिग्भागे निवासार्थन्तपस्विनाम् ॥३१॥
कारितं विस्तृतं शौरेर्मण्डपं पुण्यकारिणा ।
गङ्गाधरेण धरणेर्ल्ललामेवातिसुन्दरम् ॥३२॥
श्रीमद्रत्नपुरे चारु प्रतीच्यां पुष्पकोपमम् ।
अकरोदेकवीराया मण्डपं गिरिमूर्द्धनि ॥३३॥
मण्डपं वानवडदे पुरारातेर्व्विनिर्म्मितम् ।
हरहेरम्बयोश्चक्रे तत्रैव विशदालयौ ॥३४॥
देवीदुग्गार्गृहं दुर्ग्गे रवेः पहपके पुरे ।
पोरथे भवने शम्भोरभ्रंकषमचीकरत् ॥३५॥
रत्नपुरस्योदीच्यां दिशि टूंटागणपतेरसौ चक्रे ।
मण्डपमशेषवाञ्छितफलदातुर्व्विघ्नहन्तुश्च ॥३६॥
सरस्तिपुरुगग्रामे निर्म्ममे विकचांबुजम् ।
तथा गिरहुलीग्रामे स्फारां पुष्करिणीमपि ॥३७॥
चक्राभं कृतमलं सरसिजरुचिरं सदा जगत्सेव्यम् ।
तापापहमुरु हरिमिव उलुवाग्रामे सरश्चक्रे ॥३८॥
गुञ्जन्मञ्जुमधुव्रतचयचुम्बितविकचपङ्कजामकरोत् ।
पुष्करिणीमतिमहतीं सेणाडुनाम्नि च ग्रामे ॥३९॥
मिष्टान्नपानसम्पन्नां सर्वसत्त्रीं व्यधादसौ ।

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नारायणपुरे पुष्पवाटिकामपि शोभनाम् ॥४० ॥

यावल्लीलावतीनां नयनसरसिजप्रान्तसंस्थो मनोभू-

र्यावन्मैनाकपक्षानिलचटुलचलद्वीचिमालः पयोधिः ।

चंद्रार्कौ यावदेतौ गगनतलसमुद्योतमानौ प्रभाभि-

स्तावद्गङ्गाधरस्य प्रवरगुणनिधेः स्थैर्यतामेतु कीर्त्तिः ॥४१ ॥

दक्षो लक्षणनिर्णये कविकलासर्वस्वविश्रामभू-

श्च्छन्दःसुन्दरबुद्धिरद्भुतमतिः साहित्यचाणक्ययोः ।

ख्यातो हैहयवंशभूः कविवृषा यस्यानुजो जल्हण-

स्तेनाकारि कुमारपालकृतिना सेयं प्रशस्तिम्मुदा ॥४२ ॥

स्वक्षरैम्मौक्तिकाकारैस्तैनैवालेखि कौतुकात् ।

जातूनाम्ना समुत्कीर्ण्णा शिल्पविज्ञानशालिना ॥४३ ॥

श्रेष्ठिना रल्हणेनात्र धर्म्मकर्म्माधिकारिणा ।

कृता कलाकलापज्ञजनसंस्तुतबुद्धिना ॥४४ ॥

चेदिसंवत् ९३३ ॥ मङ्गलमस्तु ॥

Summary

This inscription, engraved on a stone built into the wall of the Lakhaṇēśvara temple, consists 28 lines of writing which has suffered considerably here and there, especially towards the proper left in the first 20 lines. Except for *Ōṁ namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 44 verses, all of which are numbered.

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The inscription refers itself to the reign of Ratnadēva III of the Kalachuri Dynasty of Ratanpur. It records the benefactions of his minister Gaṅgādhara at Kharōd and other places.

The record falls into two parts, the first comprising the first 19 verses and the second remaining 25. After the obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris. The genealogy of the ruling king Ratnadēva III is then traced from Kōkalla. Down to Jājalladēva II it is the same as that noticed in his Amōdā plates (No.39 above), but there are some minor differences and references to historical events which deserve special notice. Kaliṅgarāja is here mentioned as a younger son of Kōkalla and not as a descendent of that son as mentioned in all earlier records. He is said to have become the lord of Tummāṇa by propitiating Vaṅkēśvara. Jājalladēva I is here said to have defeated Bhujabala, the lord of Suvarṇapura.[1] Ratnadēva II's defeat of Chōḍagaṅga, the lord of elephants and the ruler of the Kaliṅga country, is here recorded with further detail that the conqueror captured his horses, elephants and treasure. Pṛithvīdēva II's victory over Jaṭēśvara, the son of Chōḍagaṅga, is next mentioned in verse 9.

Verse 12 states that after the death of Jājalladēva II, the kingdom was plunged into ananchy. Then his elder brother Jagaddēva hastened from the eastern country and became king. Ratnadēva III was the son of this Jagaddēva by his wife Sōmalladēvī. That Ratnapura continued to be the royal capital is clear from verse 19.

The second part of the inscription, beginning with verse 20, gives at the outset the pedigree of Gaṅgādhara, the chief minister of Ratnadēva III. His grandfather was Dēvadhara, a Brāhmaṇa of the Kāśyapa *gōtra.* The latter's

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son was Rājadēva who married Jīvā. Their son was Gangādhara. Verse 25 tells us that when the kingdom of Ratnadēva III was suffering from financial crisis, famine, *etc.,* Gangādhara, by his policy, restored peace and prosperity of the country. Being pleased with his learning, character and diplomacy, Ratnadēva III made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gangādhara had two wives Rālhā and Padmā, of whom the former gave birth to two sons Sūprada and Jījāka and the latter to Khaḍgasiṁha.

Gangādhara's benefactions are enumerated in verses 30-40. He reconstructed the *maṇḍapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed. To the south of the temple he erected a *maṭha* with well-seasoned wood (*kaṭhōrakāshṭha*) for the residence of ascetics. He also built at Kharōd, a spacious *maṇḍapa* of Śauri (Vishṇu). At Ratnapura he erected the *maṇḍapa* of Ēkavīrā, which resembled a Pushpaka, on the top of a hill in the west. He built another *maṇḍapa* in honour of Purārāti (*i.e.,* of Śiva) and temples of Hara and Hēramba at Vaḍada[2] in the forest tract. He constructed a temple of Durgā at Durga,[3] another of the sun at the town Pahapaka[4] and a lofty shrine of Śambhu at Pōratha.[4] To the north of Ratnapura he built a *maṇḍapa* for Ṭūṇṭā-Gaṇpati, and had tanks and lotus-ponds excavated at the villages Tipuruga,[5] Girahulī,[6] Uluvā[6] and Sēṇāḍu.[5] Besides these, he established a charitable feeding house and raised a flower-garden at Nārāyaṇapura.[7]

The *praśasti* was composed and written on the stone by Kumārapāla of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named Jalhaṇa. It was engraved by Jātū. The *śrēshṭhin* Ralhaṇa, who was the officer in charge of religious endowment (*Dharmakarmādhikārin*), supervised the work.

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The inscription concludes with the date, *viz.*, the Chēdi year 933 and a pious wish for the prosperity.

Notes

1. Suvarṇapura is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa (*CII.*, IV, pt.II, p.536).

2. Vāna-Vaḍada or Vaḍada of the forest may be Baludā in the Jāñjgir Tahsil, 30 miles north by west of Kharōd (*ibid.*).

3. Durga may be identical with the chief town of the Drug District (*ibid,*).

4. The town Pahapaka is likely to be Putpurā, 16 miles to the north and Pōratha, Perthā 30 miles to the north-east of Kharōd, both in the Jānjgir Tahsil (*ibid.*).

5. Tipuruga has been identified with Tiprung, 10 miles south of Kharōd, in the former Katgi Zamindarī, and Sēṇāḍu with Sōnada, 15 miles to the east of Kharōd in the Jānjgir Tahsil (*ibid.*).

6. Girahulī may be identical with Girōlpālī in the Jāñjgir Tahsil and Uluvā with Ulbā in the Raīpur District (*ibid.*).

7. Nārāyaṇapura lies 20 miles to the east of Kharōd, in the Baloda Bazar Tahsil of the Raipur District. Here there is a mediavel temple of Vishṇu (*ibid.*).

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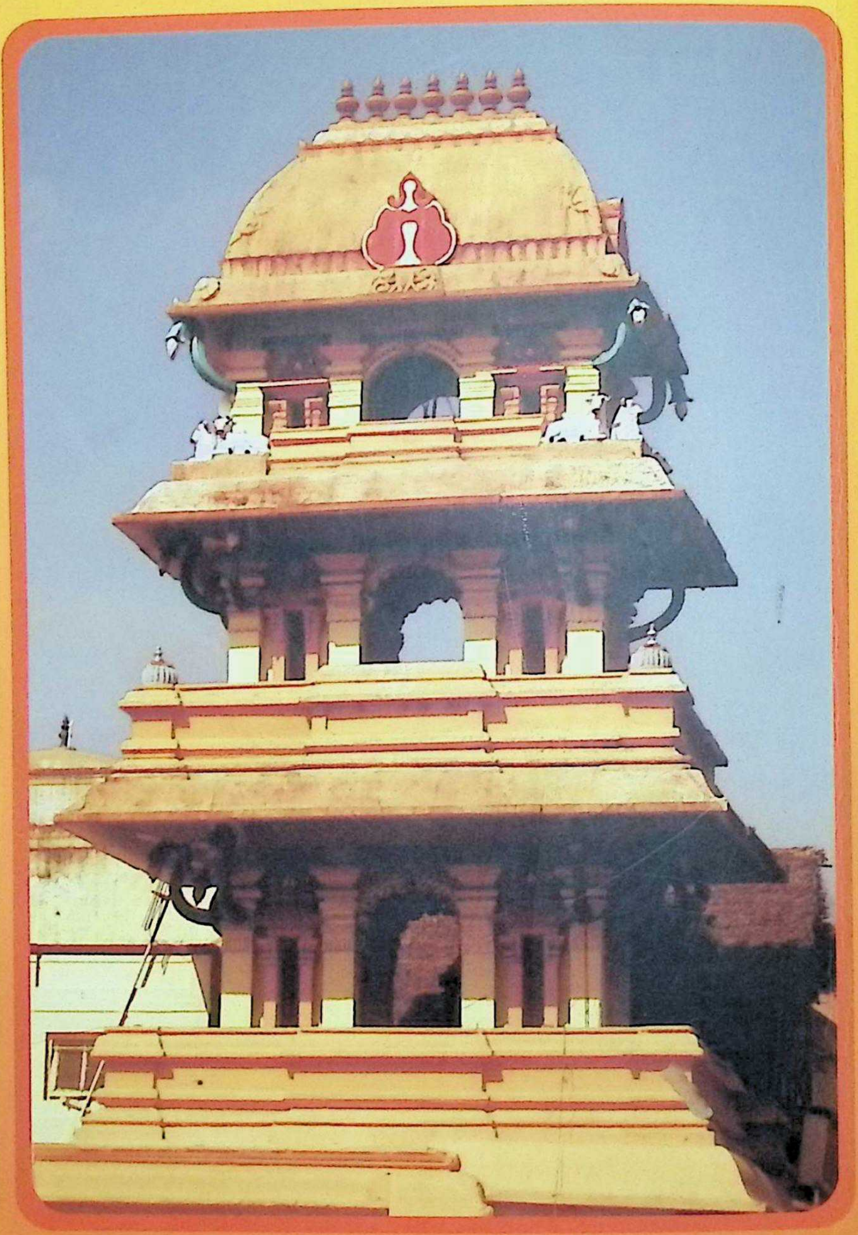
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